

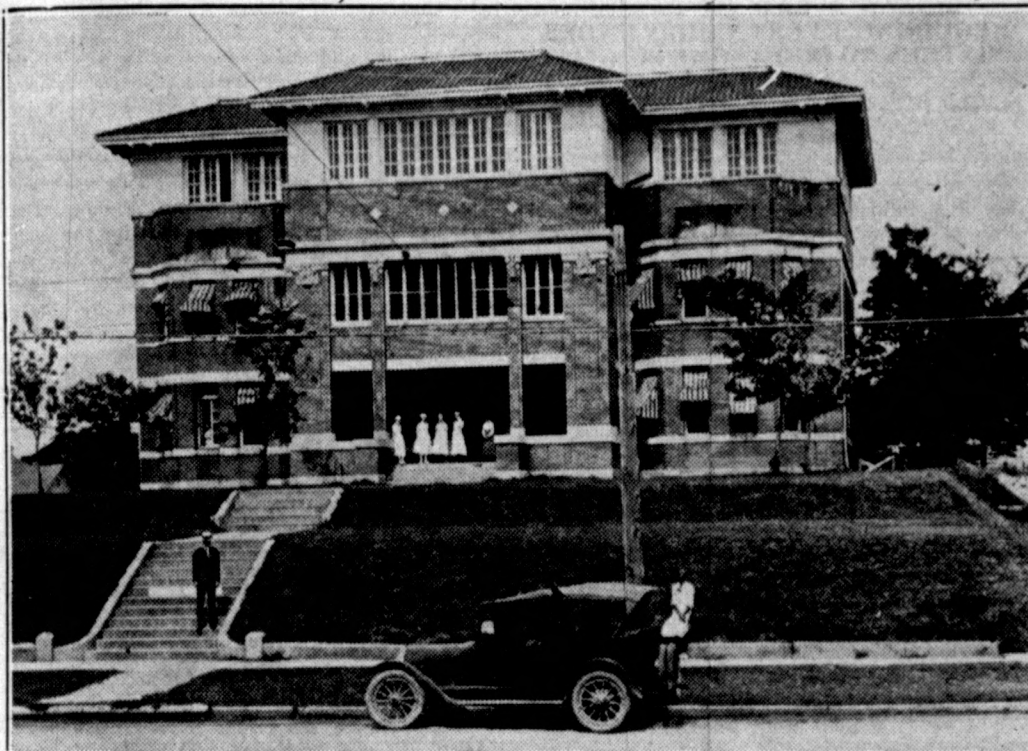
The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., June 7, 1923

NEW SERIES
VOLUME XXV, No. 23



This is the Mississippi Baptist Hospital with the new story, used as a maternity ward. The Nurses' Home is shown on another page, where will be found also much of interest from the Hospital Auxiliary.

Brother H. L. Johnson writes that he meant to say in his recent article 1,150 were baptized, not 150 as printed.

Pastor D. W. Moulder writes that most of his time is engaged for meetings through the summer and a part of it in the autumn. He asks God's people to remember him in prayer.

Brother A. D. Muse reports a great meeting at Hinton, Oklahoma, said by some to be the greatest in the history of the church. His time is all taken in meetings for the rest of this year.

Pastor Jos. R. Kyzar of Bardstown, Ky., reports that his church has paid in the past year \$4,441.15 on their Campaign pledges, and about twice as much more has been paid in from other sources not counted on the pledges. He will go to Stockholm this summer to the Baptist World Alliance.

One of the privations which the editor will suffer this summer is that he has been compelled to decline all invitations to assist in revival meetings on account of going to the Baptist World Alliance. This causes sincere regret, for it has been one of his greatest joys to be with the churches in the revival season.

The ancients knew how to temper copper and make it cut granite. Men cannot do it now. Early Christians went everywhere making disciples. Merchants were missionaries. Soldiers became teachers. Slaves were transformed into prophets. Have modern Christians lost the power to propagate their faith? Are their tools soft, their weapons broken, their message meaningless?—Ex.

Dr. W. E. Farr helped in a great meeting at Stonewall. There were ninety additions, sixty-five for baptism, sixty-two grown people. Fuller report elsewhere.

By the same token it was the extra-Biblical practice which saddled the Apostles with a Creed which bears their name, but of which they lived and died in absolute ignorance. Every one of the Apostles had been dead long before the so-called Apostles' Creed was pieced together with scraps. If that Post-Apostolic document contains less than the whole Gospel, it does not contain enough; if it contains more than the whole Gospel, it contains too much; if it contains the entire content of the Gospel, it is wholly unnecessary since we have the Gospel already to hand, given under divine inspiration; and finally if it was not the Creed of the Apostles it should not be called the Apostles' Creed.—Ex.

Due to the unsettled political conditions in China, brought about by the operations of bandits and brigands, Dr. John Lake, superintendent of the Southern Baptist mission work in South China, feels that he must cut short his year's furlough in this country and return home in order to reinforce the work of the missionaries there. He had planned to deliver a number of other addresses while in this country but his immediate return makes it necessary that he cancel his engagements and he craves the indulgence of the brotherhood in making that announcement in this way. He has had only one day's rest since he has been in America, so many have been the demands upon him for speeches in the interest of foreign missions and Kingdom causes in general.

Come to Jackson, Hospital Day, June 12, 1923.

Approximately 300,000,000 stars have been counted as visible through telescopes.

The Baptists of North Carolina, Tennessee, Arkansas and Texas have employed stewardship secretaries.

We are indebted to Brother N. T. Tull for the part of the report of the Southern Baptist Convention covering Saturday night and Sunday.

The church at Hazlehurst has decided to build a new house and a location has been secured on a valuable lot in the center of the city, just east of the court-house.

Pastor T. L. Holcomb of Sherman, Texas, closes his two years work by welcoming in all 577 new members, making a membership of 1,500. He goes to Stockholm and Palestine this summer.

Mr. D. Curtis Hall of Laurel, Miss., is a graduate of the Music Department of Fort Worth Seminary and will be in meetings the first two weeks of July. He would be glad to help in other meetings this summer by leading the song services.

Rev. C. M. O'Neal has resigned his pastorate at Binghamton, near Memphis, to engage in evangelistic work. His address is Gulfport, Miss. He is one of our most earnest and persistent men, and has a passion for souls and a strong faith in God.

Pastor J. B. Quin of Prentiss says his county went a hundred per cent in contributions to the spring round-up of the 75 Million Campaign, every church contributing. Brother Quin preached the commencement sermon for the Prentiss High School.

Rev. J. C. Parker rejoices in a new parsonage at Kingston church in Laurel. It cost \$6,000 and he says there is none better. Many have been added to the church since he went there in January and he is just now in the midst of a revival meeting.

Pastor Roland Q. Leavell resigns at Oxford to accept a call to Lawrenceburg, Ky. This is done, we understand, to enable him to pursue his course of study at the Louisville Seminary for the Th.D. degree. We are sorry to lose him for a time from Mississippi but trust to have him back. His recent meeting at Oxford was one of the greatest in the history of the city.

It takes a mighty fleet of river-boats and ocean-going vessels as well as a busy network of railroads to give to the world the good things Mississippi has to offer. Her great cotton crop (last year third largest in the country), her sugar cane (ranking fourth), and large quantities of corn, rice and sorghum make an annual total of \$336,000,000. Her factories, according to the last census, produced over \$197,000,000 and her lumber products were fourth in the Nation.

The nature of her products and her excellent shipping facilities have led Mississippi's merchants and planters to find extensive markets outside her borders.—Bank of the Manhattan Company.

FIFTH DISTRICT

The South Mississippi Assembly is to be held, beginning the fourth Sunday, July the 22nd, and running through Friday.

The pastors and churches will note this, and arrange their dates for meetings so as to be present, and get the information and inspiration that always comes from such meetings. Dr. W. F. Howell of Nashville is to be one of the speakers.

The laymen did good active work in the 75 Million Fund up.

With the wise leadership of the pastors, the churches are operating, and co-operating as never before.

I got into thirty churches during April, where every church, except one, will send in a contribution to the Campaign.

The amount sent in, \$3,025.00, from these churches is but a faint result of the laymen's co-operative work.

Our slogan—every member a tither and a soul winner.

A. L. O'BRIANT.

THE STUPIDITIES OF RUMANIAN PERSECUTION

Six Months Imprisonment—For What?

The Bukarest newspaper "Adeverul" of April 7th contains the following:

"A BAPTIST BEFORE A COURT MARTIAL"

"A Baptist Soldier Condemned Because He Does Not Swear Allegiance on the Cross"

Bucarest, April 5th.—An interesting case regarding a Baptist soldier has been decided by a court martial of the Fourth Army Corps.

The soldier was tried for insubordination on the ground that he had refused to swear his allegiance on the Cross.

The questions put by the President of the court martial the soldier maintained that he was a Baptist, that he believed the Bible, and had the Saviour in his heart; but he could not swear on the Cross.

The official counsel for the defense pleaded warmly on behalf of the soldier, and referred to the text of the Constitution indicating that all religious confessions are free. Further the defense urged that condemnation would only strengthen the Baptist in his faith, a result long since familiar in such cases.

After the arguments, the soldier was sentenced to six months imprisonment for 'insubordination'.

The view of the defending lawyer was at once confirmed, at least in part, for the soldier left the court with joy in his face, and all insistence that he should swear with the hand on the Cross remained fruitless.

BAPTIST RECORD WANTED

The American Baptist Historical Society in its efforts to gather and preserve valuable historical documents appeals to the readers of the Baptist Record to co-operate in securing numbers of the paper published in past years. The following issues are especially desired:

1903—Jan. 29, Feb. 19, Aug. 6, 13, Sept. 10, Dec. 11.

1904—June 30, Nov. 17, 24.

1905—Feb. 9, July 19, Nov. 9.

1906—Jan. 8, Feb. 1, May 17, June 28, Aug. 2, Oct. 18, Dec. 13.

1907—Feb. 21, June 6, Oct. 10.

1908—Jan. 16, 23, March 19, April 16, May 28, July 30, Oct. 1, 8, Dec. 31.

1909—Jan. 7, Feb. 11, May 20, June 3, July 29, Aug. 5, Nov. 11.

1910—Jan. 27, Feb. 10, May 5, June 30, Sept. 22, Nov. 10, Dec. 22, 29.

1911—Feb. 2, March 30, July 20, Nov. 2.

1912—Jan. 4, March 21, June 6, July 25, Aug. 1.

1913—Feb. 27, March 6.

1914—March 26, July 23, Sept. 3, Dec. 24.

1916—June 22.

1917—Jan. 25, Feb. 1, May 17, 31, June 7, Aug. 30.

1918—July 4, 18, 25, Sept. 26, Oct. 17, 24.

1919—Jan. 2.

The above are needed to complete years. All issues previous to 1903 are wanted. Anyone who has kept a file of the paper either complete or incomplete will perform a distinct service in behalf of Baptist history by writing to the librarian of the American Baptist Historical Society, Chester, Pennsylvania, stating what he can supply of the issues mentioned above.

FRANK GRANT LEWIS,
1701 Chestnut St., Philadelphia, Pa.,
Librarian.

SHOULD A LAW BE PASSED REQUIRING EVERY CHILD UNDER SIXTEEN TO GO TO SOME SUNDAY SCHOOL?

(Sermon Preached By Dr. J. B. Lawrence, Sunday Evening, April 29.)

My mind was turned to this subject by an article in a Philadelphia, Pa., paper. The writer, while he did not advocate such a law, raised the question by pointing out the menace to our civilization of that part of our citizenship which did not read and believe the Bible.

The writer said: "There are in the city of Philadelphia over 25,000 children under 14 years of age who never go to Sunday School. Past statistics show that out of these children will come the future criminals of the city. They will steal your property; they will rob you on the streets; they will kill some of your people; they will fill your jails, all because they do not go to Sunday School and learn to know and believe the Bible. Hence it becomes exceedingly important that we should do something about those who never read the Bible and who never go to Sunday School."

I. This statement set me to thinking about a law requiring all children to go to Sunday School on Sunday.

Why not? If Bible study leads to belief in the Bible and belief in the Bible leads to a moral life, why not require all children to study the Bible?

I remember reading a statement from Judge Ben Lindsay of the Juvenile Court of Denver, in which he says that it is a rare occasion for a boy to come into his court who is a regular attendant at Sunday School. There must be a reason for this. Statistics show that the reason is in the fact that Bible study builds for morality, honesty, truthfulness, respect for the property rights of others, and integrity in character. The men who steep themselves in the cess-pools of sin and shame, who violate the sacred vows of marriage, who disregard the laws of the land, and who have not regard for the rights of others, their property or their lives, are men who do not believe the Bible.

And so when these thoughts began chasing themselves through my mind and I began to cast up the awful amount of misery and suffering, the number of murdered men, the women left widows, and the children left orphans, the millions of dollars worth of property stolen and the host of damned souls flowing like a Niagara into the jaws of eternal Hell, all because boys and girls do not go to Sunday School, I said, "Why can't we make a law that will help to salvage all these boys and girls and save them to right and purity and civilization?"

II. The objections to such a law.

But when it comes to passing a law requiring all children under sixteen years of age to go to some Sunday School there are many who will register objections. I candidly believe that these objections are based on a misunderstanding of the function and power of the State, on the one hand, and a misconception of the place of religious teaching in the life of a Nation, on the other hand.

You are saying now that such a law would be the union of the church and State. This is the cry always raised when there is an attempt on

the part of religious people to put on a campaign for a higher moral life. But would such a law be the union of church and State? What is the union of church and State? There can be no union of church and State except where the administration of the church and of the State are united and in this instance there would be no union of function whatever. Children would be required to go to their own Sunday School. It would be their own religious teachers who would teach them.

You are perhaps saying that it would be also an interference with the right of the individual and a curtailing of his personal liberties, but you forget that in civilized society no one has personal liberties. We have social liberties, political liberties, civic liberties, but these liberties are not personal but belong to the society in which we live and are conferred upon us. Every law passed is a restriction of liberties without which there could be no civic life. We could not live together if we did not have legislation curbing the personal liberties of overbearing and malicious men and granting to all, both weak and strong, certain civic and political rights. The State has a right to do what is best for the common good and if it can be shown that a law requiring attendance upon Sunday School would make for a higher citizenship then the State should have as much right to pass such a law as it has to pass a compulsory education law.

You are saying again perhaps that you cannot make good men by legislation. There never was a bigger lie than this. This Nation is being made good by legislation. In fact there is no other way to improve the social and civic conditions of a people. I agree with the theory that you cannot make men Christians by legislation. You cannot legislate men into Heaven, but you can make them honest, sober, law-abiding citizens by the proper administration of law. This world would be a sorry old world to live in without law.

III. Some reasons for this law.

I want to call your attention to a few reasons why such a law should be passed. I base my contentions upon the easily proven assumption that the Bible is the basis of morals and as such is fundamental to our civilization. The Ten Commandments is the seed-bed of all legislation. Men and nations are at war with each other, men cheat and kill each other because they do not believe the Bible.

Suppose every boy and girl under sixteen years of age was required to go to Sunday School, what would they learn in the study of the Bible? First they would learn about God; that He is; that He made the world; that He created man in His own image; that He gave laws by which man is to be governed; that He will reward meritorious service and punish wickedness and that all men one day shall stand before Him in judgment and render unto Him an account of all the deeds which they have done in this life. "A belief in such a God," says Tolstoi, the great Russian, "is the greatest bulwark against human wrong-doing known to man."

They would also learn to honor their parents, and if there is anything this civilization needs it is for the rising generation to learn respect for and obedience to their parents. There is a great hue and cry going up all over this land today that the high schools are shot through and through with corruption. Why? Because the children are out from under the control of parents. Bible study and belief will eliminate this evil.

They will also learn to respect and revere the Sabbath day as a day of rest and worship. God gave us one day out of seven and sanctified it and dedicated it to the development of our religious nature. History shows that wherever this day has been disregarded the weak have been oppressed and the morals of the people have gradually become corrupted. The immigrants coming to our land by the thousands are endeavoring to plant in America the continental Sunday which is nothing but a day used for pleasure or profit or dissipation. This continental idea once

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adopted by America will destroy one of our most sacred institutions and make for the destruction of our moral life. If children are taught the Bible idea of the Lord's day we can avert this disaster.

They would also learn to worship God and reverence Him. They will also learn to respect human life which respect carried out to its final conclusion will mean the universal adoption of the law of brotherhood. Men cannot kill and commit adultery and lie and steal and bear false witness if they love their neighbors as they love themselves and pray for their enemies as commanded by the Bible. The Golden Rule put into practice will solve the problems of humanity. When Jesus said, "Whatsoever ye would that men should do unto you do ye even so unto them for this is the law and the prophets", He laid down the basis for operation between man and man.

I ask you this question, what kind of a civilization would we have if all these things were taught to each boy and girl in the land, taught until they came to be the guiding principles of their souls? A law requiring every child under sixteen years of age to attend Sunday School would put them under the influence of such teaching as this and the result is bound to make for a more godly character and a more stable civilization.

Take the man who steals, he does so because he does not believe the Bible. The man who says he does not believe in the commandment—thou shalt not steal—believes that it is right to steal and if the proper occasion or necessity should come he will steal. Such a man is a dangerous citizen. Take the bootlegger, why does he sell booze? It is because he does not believe the Bible, and the man who buys it from him does not believe the Bible either. Take the woman who dresses immodestly and on public occasions exposes her person to the gaze of evil-minded men, she has not read the Bible or does not believe it else she would not thus expose herself. The man who uses profane language, who violates God's law, who has no regard for the rights of others, who is overbearing and violates the law of the land, he is the man who does not believe the Bible.

I asked a young fellow once who begged me for a quarter to get something to eat if he knew the Ten Commandments. He said that he had heard of them but that he did not know them. I asked him if he believed in stealing and he said that he thought the world owed him a living and if he could not get it any other way that he had a perfect right to take it. Such a man is a menace to society, and why?—Because his conscience is not educated to the true morality by a knowledge of the Bible.

Wherever the Bible goes it carries with it the idea of right, a higher moral standard and the noblest conception of one's duty to one's fellows. The principles which it teaches put into practice will rectify all wrong and purify and ennoble our civilization. I once heard of a young woman who was sick unto death. She wanted her mother to come. They wired for her mother. The doctor used his skill to keep her alive until her mother should arrive. She dropped off to sleep under the influence of the medicine and slept all night. But next morning when she awoke she looked around the room and her first words to the nurse were—"Mother is here." "Why do you think so?" said the nurse. "Ah!" said she, "no one could have tidied up the room, made the pillow so soft and the bed so comfortable as mother." So it is with the Bible and human life. There is no other book that can so tidy up the individual life, elevate the moral standards, and rectify our attitude one towards another like God's word.

This is the reason why we think we should pass a law requiring children to study it. This is the reason I am arguing this question with you this evening. I do not think there will be a law proposed by any legislature requiring our children to go to Sunday School; the law makers of the land will hardly attempt such a thing; but I do think that every home should pass such a law.

I was talking to a man the other day and he said: "My father used to make me go to Sunday

School. I swore that just as soon as I got big enough that I would quit going, and used to tell my father so, but he always said, 'All right, son, if you just will go to the devil you will have to do it on your own responsibility; as long as you are under my control I am going to keep you heading in the right direction.' And so he kept me going to Sunday School and church until I got big enough to have some sense, and now, I bless my father every day for being man enough to pay no attention to my absurd boyish protests. I would not take anything for my Sunday School and church-going habit formed by my father's persistency in making me do the right thing."

That is it, doing the right thing; shall not fathers and mothers train their children to do the right thing? If they steal, shall you not correct them because you fear they will revolt against such hard, straight-jacket morality that requires honesty? If they lie, shall you not set them straight lest they come to despise the truth, because of your blue-law opinion that only the truth ought to be spoken? In these things parents are sane and sensible. They know that the only way to create a love for and a practice in these things is to require that their children practice them. But in the matter of religion, on the question of church going and Sunday School attendance, these same parents many times reverse themselves, and say, "I dare not make my boy go to Sunday School lest he should come to despise the house of God."

The result is that boys and girls grow up without the habit of church and Sunday School attendance. They have no reverence for the sanctuary. There is no call to their souls from the place of worship. And why? Because they have not been taught to reverence God's house and to look upon its services as essential to their soul's development and well-being.

At the same time these same parents allow their children to go to all kinds of things on Sunday and to all kinds of places. The day is spent in revelry many times, and in pleasure-seeking most of the time. It is not looked upon as a holy day. This is what they are taught, and the result is that they grow up to be irreligious.

Will we never learn, my friends, that as a child is trained so will it go? If you put your children under religious influences the chances are all in favor of its becoming religious, and growing up to be an active Christian. If you allow the world to throw around him the influences of a Godless life you may expect him to grow up without religion. Make it a law in your home that your children go to Sunday School.

OUR PRESIDENTS AND THE BIBLE

Great men of course make mistakes but their opinions are always worthy of consideration; hence the following estimates of the Bible from some of the Presidents of our nation will no doubt be read with interest.

Gerge Washington called the Bible "the pure and benign light of revelation."

Thomas Jefferson, "The studious perusal of the Sacred Volume will make better citizens, better fathers and better husbands."

Andrew Jackson, "That Book is the rock on which our republic rests."

John Quincy Adams, "The first, and almost the only book deserving of universal attention is the Bible. I speak as a man of the world to men of the world and I say to you, 'Search the Scriptures'. I have for many years made it a practice to read through the Bible once a year. It is an invaluable and inexhaustible mine of knowledge and virtue."

Abraham Lincoln, "The Bible is the best gift God has given to man."

U. S. Grant, "Hold fast to the Bible as the sheet anchor of your liberties. Write its precepts in your hearts and practice them in your lives. To the influence of this Book we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future."

Grover Cleveland, "I do not believe as a people, that we can afford to allow our interest in, and veneration for, the Bible to abate. I look upon it as the source from which those who study it in spirit and truth will derive strength of character, a realization of the duty of citizenship, and a true appreciation of the power and wisdom and mercy of God."

Theodore Roosevelt, "To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible. No book of any kind ever written has so affected the whole life of a people."

Woodrow Wilson, "Anyone who neglects the reading of the Bible denies himself one of the best things in life."

Warren G. Harding, "I have always believed in the inspiration of the Holy Scriptures, whereby they have become the expression to men of the word and will of God. I believe that from every point of view the study of the Bible is one of the most worthy to which men may devote themselves, and that, in proportion as they know and understand it, their lives and actions will be better."

The above arranged and used effectively in boosting our Sunday School recently. Perhaps your readers would like to have it for reading and reference.

Cordially,

H. L. MARTIN.

Indianola, April 28th.

BLESSED BE WORK

Replying to Brother Wesson's article in the Record and others who have sought a remedy, would say I believe the greatest curse to the human race is to be without employment or work. Blessed be work. I have been working all my life, says a retired farmer. I am going to rent out the old farm and go to town and enjoy myself the rest of my days. He rents out the old farm, moves to town, buys a car and settles down to enjoy himself the rest of his days.

But does he? By no means. He never had so little enjoyment in his life. To be sure, he can go to the movies every night if he wants to, and he does not have to get up before daylight and milk the cows. And he has all day long to discuss politics with his neighbor the retired farmer across the street.

But somehow he is not happy, and wonders why. And after a while his neighbor confesses that he isn't, either. We be two old fools, says one to the other one day when the smell of new cut alfalfa hay is wafted clear into town from a nearby farm. The thing that ails us is just work. We were born to work; we really enjoyed it because it needed to be done; we were useful in the world, citizens, and now we are nothing but two old retired farmers, no use to ourselves or the town or anybody else.

But will they go back to work? Hardly. At least the record shows that very few retired farmers ever do. A college boy off on a vacation writes home to his father: Dad, I have been on this ranch now two months. I milk ten cows, get up at five, round up wild cattle, ride ponies, brand calves, and bite the dust from a bucking broncho. It's great. Never knew before what work meant. It's great. It beats all the dances of social whirls in the world. For me, work after this. If about 100,000 other college boys could find out what this lad had discovered on his summer vacation this country need not fear a scarcity of manual labor or a cowardly dislike for bodily toil. The saddest thing that will ever happen to this old world will be when it ceases to love work. Hard physical work is a God given boon. The first thing we learn about God is the glorious fact that He works. In the beginning He created. And Jesus said My Father worketh hitherto and I work. Blessed be work. Work and love hitched up together are what keep the old world going. And when this union ceases everything will go to ruin. Then it will be time or in order for us all to retire.

J. L. WILSON.

The Baptist Record

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JACKSON, MISSISSIPPI

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over the above amounts will cost one cent a word, which must accompany the notice.

SIX WINGS

Isaiah had a vision of God which was meant to assure and instruct him in the midst of a crooked and ungodly generation. It lifted him up and gave quality to his ministry. The record of this experience is one of the most instructive portions of scripture, and is exhaustless in its treasure of revelation.

Every detail of it is significant and worthy of most careful study, and will be fruitful to any one who reverently studies it. But there is time here for only one item among the many helpful portions. This is the fact that the seraphim who stood on either side of the throne of God had each six wings.

The first inclination of any one reading this would be to suppose that they were meant to make their flight as swift as possible as they ministered for God or did service to men. Naturally we should have supposed this the purpose of so many wings if we had not been specifically told that this was not their object. It was not that they might with tireless wings and swift to at the bidding of God or at the slightest need of men. Two wings were enough for this.

Now it is said that "With twain he covered his face, with twain he covered his feet, and with twain he did fly". Not even the first use of the wings was flying; but first it is said that with four of the wings he covered his face and feet. The interpretation is not difficult and the lesson is obvious. We are in the habit of boasting that our age is a practical age, and we spell practical in large letters. We magnify the idea of utility, until we have become utilitarian in our conception of life and all our religion. We are prone to boast of it and to despise what is mystical and sentimental. With us what cannot be converted into action and transmuted in the moment into service is outcast or held under suspicion. We don't see what a seraph needs with six wings; or rather if he has six why he doesn't spread them or flight and start out upon some mission of mercy.

Such an attitude or argument has a strong popular appeal, and suits the natural man. But maybe we too need to go back and study closely this vision of Isaiah, and look at the use these seraphim make of their wings. They are in the presence of God; they are very conscious of him; they have a realizing sense of his majesty as he sits on the throne; they are overwhelmed with the vision of his infinite holiness. They cease not to cry one to the other saying, "Holy, Holy, Holy is the Lord of Hosts. The whole earth is full of his glory". Here is the reason for their veiling of their faces and their feet. It is the overwhelming sense of God.

Some cheap utilitarian and superficial humanitarians would ask why they don't spread their wings and set out upon some mission of mercy. You may remember that Judas made some such observation: "Why was not this ointment sold and the money given to the poor?" It is enough to answer that our first duty is to God who made us, the Almighty, the Holy One, and not to our fellow man. The Abou Ben Adam business has

been rather overdone; or rather men have too far forgotten the Primacy of God in the world and in life. Moses was called "The servant of God", not primarily of Israel. Paul always speaks of himself as the servant of God; and only afterward as "Your servant for Christ's sake".

We will best serve men by keeping in touch with God. David served his generation "By the will of God". Or as the American Version renders it, "He had in his own generation served the counsel of God". Twice as many wings of the seraphim were used in expressing the right attitude to God and conception of him as in flying to the help of others. Not only is it true that "He also serves who only stands and waits"; more than this is true, if we do not get the right attitude to God and make proper response to him, our labor is in vain. "They that wait on the Lord shall renew their strength; they shall mount upon eagle's wings; they shall run and not be weary; they shall walk and not faint". "Wait, I say, on the Lord".

Come to Jackson, Hospital Day, June 12, 1923.

THE EVANGELISTIC CONFERENCE

Clinton never had a finer group of men and women, and no place in the state ever had a more helpful program than could be found at the evangelistic conference there last week. There were registered more than 200 men and more than fifty women, beside a good local attendance.

Never have we seen people stay by a meeting better, the big auditorium of the new Baptist church being well filled at night and comfortably occupied all day long. Indeed the exercises began soon after sun rise with a cheering heartening meeting for prayer, and with little vacation running till near ten o'clock at night. The people had large spiritual and intellectual capacity for they seemed to take it all in. However, they were too full to jump much when the day was over.

The morning began with a story hour for the children, followed by a study hour for the women; then a lively discussion of the deacon's work, under the direction of Brother N. T. Tull, who had a line of speakers and an open season of discussion, a free for all which was thoroughly enjoyed, and a multitude availed themselves of it. These were some of the liveliest hours of the whole conference, for every fellow had a chance to free his mind. Many good things were turned loose.

The attendance was quite representative, men and women from one end of the state to the other and from side to side being present. It was an improvement on the two previous conferences in the number present, in the character of addresses as a whole, in the variety of subjects and the kinds of people attending. Hitherto the meeting was for preachers, but this one included the deacons, the women, the children and just ordinary human beings. It was fine to see how they mixed up. We certainly had a balanced ration.

After the deacons' hour each morning, Dr. A. T. Robertson of the Louisville Seminary taught the book of Romans, and again at three in the afternoon. There were ten lessons or lectures, and there was no chance for anybody to go to sleep. Nobody thought of the Bible as a dull book and the light flashed from verse to verse and chapter to chapter, until in glowing brightness and scintillating phrase the whole purpose of Paul was spelled out before our eyes. It was an intellectual stimulus and satisfying food to our souls. It was the heart and kernel of a year's study in a theological seminary. To many a preacher it was the chance of a life time.

Dr. G. H. Crutcher of the Baptist Bible Institute brought some of the best messages of the conference. He spoke on Repentance, on Consecration and on Prayer. It was impossible for one to hear the last named address without having forevermore a new valuation of prayer, and a

new purpose to avail himself of this reservoir of power.

Dr. E. O. Sellers, also from the Institute, not only contributed greatly to the song service but made some of the most helpful addresses. Brother O. P. Estes led the singing in his sensible way and enabled us to see new beauty and meaning in the worship by song. Dr. O. E. Bryan, Home Mission Board man, also brought us of his best.

We speak no words of fulsome praise here when we say that our own pastors and some of our Mississippi laymen proved themselves among the very best spiritual builders by the addresses they made. Brethren did not hesitate to say that these were among the best and most helpful addresses they had ever heard from any platform or pulpit. It is impossible here to outline any of them. This would not convey their impress or power. And we will not make distinctions by selecting any for special report. It greatly warmed our hearts and made every man and woman present proud that the Lord has given us men of such power and winsomeness in our ministry and among the laymen in Mississippi.

The meeting closed out at high tide at noon of Friday. The people were entertained in Jennings Hall of Mississippi College, the College and the Convention Board sharing the expense. The purpose of the meeting specifically was to prepare our working forces for the summer campaign of evangelism. It was good that not only the preachers, but other representative men and women were present. The conference proved that religion can supply the sources of greatest joy and highest satisfaction.

Come to Jackson, Hospital Day, June 12, 1923.

On Sunday night it was the editor's privilege to preach for Pastor B. W. Hudson at Davis Memorial church. The house was well filled and the people had their ears open to hear. It is easy to preach to them, and it is evident that things are in a healthy condition. They are evidently accustomed to hearing the genuine gospel. We could not help contrasting the condition in this fourth Baptist church organized in Jackson with the situation we found out West recently in a beautiful city fully as large as Jackson. There we attended the First Baptist church, which was not more than half full of sleepy looking people. The pastor discoursed on "Mother's Darlings Growing Up"! If we are to save people from sin, the gospel must be preached. If we are to save Christians from drifting into formalism and sacramentalism, we must give them a genuine Bible message with the passion of a prophet. If they can't get this, they will go to churches whose ritual and "holy tones" will at least quiet their nerves.

Come to Jackson, Hospital Day, June 12, 1923.

The following verse is said to have cleaned up a school room:

Since cigarettes seem less provoking
Unto the ones who do the smoking,
O won't some power please compel 'em
To smell themselves as others smell 'em.

MISSISSIPPI WOMAN'S COLLEGE

The writer attended the Encampment at Hattiesburg the first year of the College. I have watched the remarkable progress that Dr. Johnson and his good helpmeet have caused it to make and I believe in helping a College, individual or any enterprise when it tries to help make it go.

June 24th is Education Day in the Sunday Schools. I want to suggest that we carry out the program and make up the 3,000 volumes for that College to put the College in good standing. The Shubuta Sunday School will do her part.

W. H. PATTON.

Come to Jackson, Hospital Day, June 12, 1923.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Let nothing come between you and your Campaign pledge. No special appeals should interfere in any way with the payment of pledges which we have already made, for all of the causes are dependent upon these pledges.

Let's urge constantly the payment of those pledges which are past due. If these pledges are paid, weather conditions might be more favorable for making a crop. If our people expect good crops with almost half of our pledges unpaid, it is evidence that they do not know the teachings of the scripture, or if they know the teachings, they do not believe them, for the word of God is very plain when dealing with crop conditions, finances, etc. Read Leviticus 26 chapter; read Amos 4; Haggai 1 and 2; Malachi 3. We should not expect favorable crops until these pledges are paid. The Lord gave us good crops and good prices last year and enabled us to pay up. He trusted us once more. Let us prove that we can be trusted.

The Evangelistic Conference and Our Evangelistic Work.—The evangelistic institute at Clinton was a decided success. The attendance broke previous records and the program was a high water mark all the way.

Now as to the summer work, it should be the aim of the pastors in every county throughout the State to see that a revival service is held in every church. Special attention should be given to the churches which have no pastor. The State Board will be glad to render such assistance as it can in seeing that we have through the summer and fall an every church revival.

There are three things that should be considered at this time in our evangelistic work:

1. The defects in our evangelism.

The first defect we would note is impatience on the part of our people for results in revival meetings. Because of this impatience, we take into our churches many "half-baked". The result is similar to that found when pop-corn is hastily popped. You soon discover, after having taken it up, that there are many, many, hard grains, and all attempts to pop it over results in failure. Consequently, we find our churches in the condition in which Israel found herself: they were not Israelites.

The Jews were following the methods of Adam, "The father in the flesh", for increasing their numbers rather than the methods which God had given to Abraham, "The father of the faithful". The Israelites believed that all natural born Israelites were God's children. Paul tells us that they were not. We are often unwilling to wait for the Holy Spirit to do the work while we do the sowing. As Judge Middleton of Kentucky expressed it, "We let the bars down too low".

Some of our people take great pride in receiving large numbers from meetings held by other denominations. Somehow, we have never been fond of stringing fish which the other fellow caught.

There is danger. When joining the church becomes popular, or when it is made spectacular. We are inclined to believe that Christ, Peter and Paul were wise (speaking reverently) when they made it hard for the person to whom they appealed. With them, Christ must either be all, or else not be at all. This practice by our people in receiving numbers into the church explains why after having received from one hundred to one thousand new members within a period of three years, contributions to Kingdom causes have not increased. The individual who is ready to come into the church should know the obligations which rest upon a church member and

should give himself to the support of the causes of the church and the Kingdom as he accepts membership. It is true this would cause the minnows to seek eddies and shallows, or rather to flee away.

Still another defect in our evangelism is the emphasis which we place upon the emotions. We appeal to the emotions rather than to the judgment in many cases. We cause a person to be sorry for someone to whom misfortune has come by telling them a story rather than to cause him to be sorry because of what he has done that is contrary to the will of God. Even death bed stories should illustrate scripture truths. We should reach both the emotions and the judgment and should always bear in mind that it is the gospel which is the power of God unto salvation to those who believe.

2. Some aspects of scriptural evangelism.

In the first place, scriptural evangelism starts with the hypothesis that man without Christ is lost.

In the second place, it recognizes regeneration (which is the work of God) as absolutely essential to salvation.

In the third place, it makes repentance (which is man's work) also a necessity. There must be a turning away from sin and a turning to God.

In the fourth place, scriptural evangelism recognizes faith as a condition upon which man must accept salvation. He must not merely believe that Christ is, but he must believe on Christ, which is nothing short of the acceptance of His Lordship.

In setting forth the above truths, scriptural evangelism shuns not to declare the whole counsel of God. There is danger at this time that we shall keep silent on some of the vital, yes essential, truths.

We should be charitable enough to yield to every man the right to worship according to the dictates of his own conscience. We should also yield to him the right to declare his convictions. While doing this, we should claim from him the right to worship according to our consciences and to declare our convictions. As a rule, the man who is in the wrong is the man who is the most intolerant of the other person, but we must bear in mind in our religious work that we are not to shackle conscience. The man in the wrong is more likely to call you narrow than is the man who is in the right. We should be kind to the man who does not share our views. In other words, we should be Christians. We should be certain that it is the cause of Christ and not ourselves or anything else that we are trying to put forward. Business, social and political reasons should not be permitted to color our thinking in religious matters. Only the man whose eye is single can see straight. Such a man you can afford to follow.

We should think through our plans and see what our "therefore" is going to be. In some evangelistic meetings, we are saying to the new convert, by virtue of our co-operation and by our silence on doctrinal points, that it makes no difference to which church you belong. The logical conclusion is a new generation of church members which will believe that it does make no difference. Therefore, let us have but one denomination. If this impression is made and this conclusion is reached, which denomination is it going to be? It is very probable that it will not be either of those now existing, for all of us know that union meetings are keeping back our convictions on certain points. If you can be convinced that Rantizo is as satisfactory to Christ as Baptizo, then for the sake of convenience you should use Rantizo. The South, and

especially Mississippi, is moving north very rapidly with her evangelistic ideals. The writer takes more than a dozen papers from as many states.

In the fifth place, another aspect of scriptural evangelism is the consecrated minister which is wedded to the truth as found in the scriptures; not to a part of it, but to all of it. Where you have such a minister, you have humility. When we speak of consecrated ministers, we mean, not one who merely proclaims it in his preaching or in his writings, but one who gives evidence in his living.

3. Prospects for our evangelism in Mississippi.

In the first place, there is a prospect of reaching solid ground and of clarifying the atmosphere. This is due in part to the fact that disappointments have come to some who have sacrificed a part of the denominational teachings in order to be in the majority.

In the second place, there is an earnest desire on the part of our people to see the lost saved.

In the third place, the unsaved are easily approached on the subject of salvation. The fields are not only golden, but in many sections, they are white unto harvest.

In the fourth place, it is our purpose to unite our efforts during the summer and fall to reach every church which has not already held a meeting this year. The evangelistic fires should be kindled, first around the home altars, and then in every church. Every department of the church should become evangelistic during the summer months. Every denominationally owned institute should be evangelistic throughout the year. Our colleges should give themselves in large measure to evangelistic work during the summer months. Our Orphanage should seek the salvation of every lost soul that comes within its walls. This should be true also of our Baptist hospitals. This is the fundamental reason for the existence of our denominational institutions. If literary education were all, we could obtain that in our State schools. If the healing of the body were all, then this could be done in our State hospitals. Let us not forget the reason for our existence, and then make this the greatest year in the history of our work, because of the large number of converts who shall come into our churches, conscious of their mission as church members.

Perhaps the most important action taken by the Convention was the provision made for launching the next campaign. The present campaign has yet eighteen months to run before it closes. But we have had abundant experience to convince us that the next campaign, and everyone believes that there ought to be another campaign, should be launched only after the most careful consideration of the many questions involved. The appointment of a committee eighteen months before this campaign closes begins the good work not one month too soon. The committee appointed consists of four from each state. It had an all-day meeting at Kansas City, appointed a sub-committee of nine to go over the many details of the next campaign, which this sub-committee is to report to a meeting of the full committee which will be held perhaps some time in September. The committee is only to formulate plans and report them to the Atlanta Convention of 1924. It is too early yet to give any idea of what the committee will recommend. But we feel assured that another simultaneous campaign, in which a unified appeal will be made, is to be recommended. There was a general conviction that we should not, in the next campaign, take pledges covering a period of five years. Many thought that we ought every year to have a campaign for money to cover the expenses of that year. Others, in addition to this, felt that it would be a wise thing for us to lay out a program of work for five years and have annual campaigns for money with which to reach this great ideal of work. All that we can report now is that the best thinking of the denomination will be given to this subject and that this committee that is at work upon it should receive the prayers of our whole people.—Baptist Courier.

HOW TO KEEP YOUNG PEOPLE INTERESTED IN THE CHURCH

By N. J. Peterson

During the past year our church has received into its membership a large number of young people between the ages of eight and twenty-five. The question at once arose how to interest these young people and train them for efficient leadership in the church. Three plans suggested themselves. First, we organized a young people's orchestra beginning with six members about a year ago and the interest in this has grown to such an extent that today we believe we have the largest orchestra of any church in America for its size of 235 members. There are thirty-two in the orchestra who play the following instruments: twelve violins, one viola, one violoncello, one double bass, one viol, one flute, one piccolo, three fifes, two ocarinas, three cornets, two trombones, two drums, one piano and one organ. Dr. A. Z. Hall is the director of this orchestra and meets with it several times a week for practice. A number of new applicants are waiting to be admitted to it, and we now find it necessary to organize a new group as thirty-two is about all one director can handle. The church is paying for the instruments of those who cannot afford to purchase them; fourteen of the instruments are paid for by the church, six are borrowed and the rest of them are owned by the persons who play them. With the exception of four all the members of the orchestra are between the ages of eight and eighteen, and all members of the church.

Second, we decided to present a good Bible to every boy and girl who would be present for twenty-six consecutive Sundays at the following services: Sunday School, junior service and the regular morning preaching service. Whenever any one missed a service he understood that he had to begin all over again. Up to this time more than forty Bibles have been presented this year for perfect attendance at these services. Strangers who visit our church are surprised to see that the first three rows of seats are occupied by boys and girls who remain after Sunday School for junior service and for the regular morning service. The pastor, N. J. Peterson, preaches a ten-minute junior sermon immediately before the regular morning service and not a boy or girl leaves but stays right through.

This we planned to give each boy and girl something specific to do. For instance, during the summer months we divided them into groups, as nearly as possible, according to Sunday classes, and beginning with the seniors and down through the juniors had each group take charge of one of the mid-week meetings. This worked fine; each group or class was eagerly waiting its turn to have charge of the service and would meet several times during the week to prepare the program for the meeting. We were all surprised at how splendidly they did. They learned how to express themselves and how to be on the lookout for new and practicable experiences.

This summer we are going to organize several Bible and missionary classes so as to get every last member lined up with the church in some kind of specific work, for one thing is certain and that is that it is impossible to keep young people in close contact with a church unless they are given something to do, and something that is big enough and interesting enough to capture their imaginations and impulses.

We are just getting ready to dedicate a fine modern \$15,000 Sunday School addition to accommodate our growing Sunday School and young people organizations.—The Baptist.

BAPTISM OF THE DEAD

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" 1 Cor. 15:29.

Of the commentaries we have examined, not a single one gives a clear exposition of this text. As a sample of what they say we quote

from "An American Commentary on the New Testament" in her comments on this verse: "The difficulty of explaining the baptism for the dead, spoken of in this verse, is, of course, great". The author then writes one and a half large pages of fine print in explanation, suggesting many possible interpretations, leaving the reader to choose which he will.

Notice the word "they" in the text. Paul will not teach, or endorse the practice by the use of the word "we". But by the use of the word "they", Paul is very careful not to class himself with that sect. It is "they" that baptize for the dead, not "we". This is conclusive that the practice is not in the divine creed.

Again, the "They", of this verse, are the same people as the "some among you" of verse 12, who say, "that there is no resurrection of the dead". The same sect that denied the resurrection of the dead, is the same sect that baptizes for the dead. Not only would Paul not be classed with them, but he shows them their inconsistency in holding these two beliefs.

Therefore this text plainly teaches that there were people in Paul's day that baptized for the dead. Whether they were a faction of the church at Corinth, or a separate sect in the community, can not be determined by this text. But it is clear that Paul did not class himself with the sect. The unavoidable conclusion is, that baptism for the dead, has no place in the creed of a church of Christ.

Take your pencil, turn to this verse in your Bible, and underscore the word "they". Then in the margin of your Bible, write, "They", a sect of people in Paul's day, who practiced baptizing for the dead, the same as the "some among you" of verse 12, who said, "that there is no resurrection of the dead". This is not only the best comment we have seen on the text but it is short, clear, and convincing. It stops the mouths of Mormons, and others who try to use this text to justify this practice among themselves. This is the only text in the Bible on the subject.

J. B. POLK.

Clinton, Miss.

THE LORD'S SUPPER

Some time ago, the writer was asked this question: "How often should a church observe the Lord's Supper?" The one who asked is a member of one of the many churches that seldom observe this memorial. My answer was to the effect that churches ought to observe the Supper at least once each quarter. Of course some will disagree with me on this point and I am not going to press it. Here is the thing that pressed itself upon me in connection with the above question. Why do many of our churches neglect this memorial? Very seldom do we hear of a church delaying the ordinance of baptism, and yet, although both came from the same Lord and are equally important the latter is sadly neglected. Why?

First because of the fear of giving offense. In small towns and country communities the members of different denominations attend the services of our churches. Our people have intermarried with other denominations and we are associated in fraternal and social organizations. These conditions seem to cultivate a fear of criticism, or a dread of giving offense, and we are kept back from obeying and honoring our Master. If any of us are guilty here, remember two things: Other denominations do not fail to observe the Supper; and we had rather honor God than fear men.

Second, because of personal differences or unrighteous living on the part of some members of the church. Some people argue that we should not observe the Supper if somebody is mad with the pastor or some member of the church. Then if there is known disorder among the membership there is a tendency to defer this ordinance. There is to my mind just as much argument for failing to administer the ordinance of baptism on account

of these things as for leaving off the Lord's Supper.

Third, the press of other matters. There is a mighty drive for enlistment and enlargement along visible lines and lines of activity. The Sunday School must be organized and enlarged. The B. Y. P. U., and the W. M. U. must be stressed. We must be everlastingly at the matter of meeting our mission obligations. To be sure we must. But I wonder sometimes if we could not gather momentum for the achievement of our ideals in these other matters by waiting quietly and humbly around the table that bespeaks the Christ who stopped to die for us?

Fourth, lack of spirituality. With many, our church services are matters of entertainment and diversion, so they must be bright and cheery. To others, attendance on the services is rather a condescension and they must not be prolonged.

For the above classes there is no place nor time for the ordinance that reminds of the broken body and shed blood of Jesus, and, seemingly, for fear of losing these from our congregations, we have failed to thus show forth our Lord's death "Till he comes".

Whether these be the reasons or not it is woefully true that the Lord's Supper is almost discarded in many places and the Lord's cause is suffering thereby. I call upon pastors and deacons everywhere to give this matter prayerful consideration, and call the people back to the table of the Lord.

Yours in Him,

BRYAN SIMMONS.

DEMOCRACY AND DISCUSSION

Occasionally we meet some one who belongs to a democracy but does not believe in its underlying principles or its practices. For instance, a short time ago we heard a Baptist lay reader say, "In our church we do not believe in letting the membership know very much about the business of the church, so about three of us handle it as quietly as possible; it avoids discussion."

Discussion is the dynamic of any democracy and part of the foundation on which it is to build its future; it constitutes one of the great educational forces in any sphere where the participation of all the people, all the time, forms an essential element of growth. The lay brother referred to above was part of a bad autocracy and not part of a good and safe democracy.

In every local church we need to cultivate a wise and prayerful measure of free discussion, devoid of personalities. A wise, well-trained presiding officer is a blessing in any local church and we should be training men and women in local circles capably to fill that position.

By all means trust the local church members with every bit of information that concerns the conduct of the church and its business. Encourage discussion and do not be afraid of differences of opinion openly expressed. There is always hope for a change of opinion after some expression has been forthcoming, but there is little hope for it and great danger whenever discussion is lacking and people get the idea—maybe slowly—that some one is "putting something over on them."

We feel that we need much more discussion in the realms of our Northern Baptist Convention. On the floor of the convention some business matter of vast import is presented, debate is limited and then a snap judgment is taken. We vote in haste and repent at leisure and thereby becloud our future. In time to come we shall avoid much of evil if we can have the discussion in local areas before the centralized action is taken, for in that way it is helpful in reaching a decision while a discussion after the decision always provides opposition and creates dissension.

We are expressing a widespread feeling when we say that the purposes of our convention sessions are not doctrinal discussions and great speeches primarily, but are for the opportunity of full and frank discussion concerning the plans and programs upon which we are to base our

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work for the Lord in the local church and around the world.

By all means let us have every fact obtainable upon any situation of import and then let us discuss it so fully and so freely that every delegate present will know just what action is to be taken and afterward can tell why it was taken.

Many matters to be acted upon at our annual convention should be detailed to the constituency months before the meeting so that when delegates are called upon to vote they may be able to represent the group which sent them as delegates.

No committee, however wise, can safely allow itself to confine discussion within a limited circle and then count upon securing afterwards from the democracy at large a continuous united and whole-hearted support for its project.

We believe in democracy. We believe also in discussions devoid of all personalities. We believe very strongly in discussion and prayer intermingled. Many of our failures in past and present days have come from the fact that we all believe in the theory of a democracy but some desire to and do practice a form of autocracy. More free discussion will make us a greater power as a democracy.—The Baptist.

A GREAT HOUR

The Southern Baptist Convention in Convention Hall became an enthusiastic foreign missionary meeting last night, when delegates spontaneously pledged \$76,000 to send ninety-five new missionaries to the foreign fields.

The impulse to subscribe came at the close of a stirring address by Dr. J. F. Love, Richmond, Va., secretary of the Baptist Foreign Mission Board, who declared there were one thousand students at present in training in Baptist schools and colleges for service as foreign missionaries who could not be sent to the foreign field when they shall have completed their training unless money was provided to send them. In closing, he described letters which he had received recently, many of them in the convention period here, from seventy-five young persons who were earnest and eager to sail for the foreign fields, but were compelled to wait until the necessary funds were provided.

Dr. Burnett Starts the Ball

Dr. George J. Burnett, president of Tennessee College, Murfreesboro Tenn., addressed the chair and asked how much it cost to send a missionary to the foreign fields.

"It takes \$800," Dr. Love said, "to send one of these young persons to the mission field."

Dr. Love had scarcely taken his seat before Dr. Burnett, in one of the galleries, shouted out a pledge of \$800. His example was followed by several others, each pledging to provide the \$800 necessary to equip and send one missionary to the field.

A shout of applause swept the crowd when the chairman announced that R. E. Bert of Dallas, Tex., pledged \$4,000 to send five missionaries over. Other \$4,000 pledges were given by the First Baptist Church of Knoxville, Tenn., and the First Baptist Church of Shreveport, La. These large contributions had an electrical effect, and smaller contributions began to pour in so fast that the tellers were swamped.

Young Man's Story Brings Cash

Although it was nearly 10:30 o'clock, and half an hour past the usual time for adjournment, President E. Y. Mullins showed no inclination to close the session, and the seven hundred or more persons who remained in the hall did not seem anxious to go home.

A young man arose near the front of the arena and told in tears of his own desire to serve as a foreign mission worker in 1916, and of his inability to go because there was no money for his expenses.

The story had an immediate effect. In the five minutes that followed, many more missionaries were provided for. In one section of the big

auditorium a man called out a pledge of \$800 in behalf of himself and his wife.

Country Pastor and Wife to Go

A country pastor agreed to "save \$800 some-way" to send one of the young persons into foreign work. Some delegates gave \$400, and their gifts were immediately supplemented to make the necessary \$800 total. Many gifts of \$100 and \$200 were pledged.

At 10:40 o'clock, the tellers announced that thirty-eight missionaries had been provided for, and that \$200 additional had been pledged.

"We've gone more than half-way!" shouted William D. Upshaw, representative in Congress from Atlanta, Ga., who is a delegate to the convention, and took an enthusiastic interest in the pledging.

"Let's go the whole way," shouted someone from one of the galleries.

Dr. Powell Gives \$800

At this point, Dr. W. F. Powell, pastor of the First Baptist Church of Nashville, Tenn., agreed to give \$800 a year to keep one of the missionaries on the field until his own daughter, Sarah, 16 years old, should be old enough to go into missionary work.

Dr. J. J. Wicker, Richmond, Va., said he would provide for two missionaries.

A little before 11:30 o'clock, someone suggested that the rest of the pledges be secured from the folks back home. But the crowd was not in a quitting mood.

"Stay till we get through," shouted a delegate from the rear of the hall.

And they did.

Poor, But Dedicates His Life

A dramatic moment occurred shortly after midnight just before the session adjourned. Contributions were coming in more slowly, and the chairman was rapping on the table to inquire if any more present wished to contribute. A young man arose from his seat behind the platform and addressed the chair.

"I have no money," he said, "but I hereby dedicate my life to the cause of foreign missions."

He was the Rev. L. R. Shelton of Morrow, La. Dr. Love seized him by the arm and led him to the front amidst a storm of applause.

At 12:20 o'clock, midnight, Dr. Mullins announced that enough money had been pledged to send ninety-five young persons to the mission field. Everybody then sang the doxology.—Kansas City Times.

A TEN MILLION ENDOWMENT FOR OUR DISABLED AND RETIRED MINISTERS

By William Lunsford, D.D., Corresponding Secretary

OUR VETERAN PREACHERS

Confronted as we are at the present moment, with the great task of raising an endowment of millions of dollars, for the benefit of our retired preachers, the whole question as to the claim of our veteran ministers is receiving that serious and thoughtful attention ever denied it in the past, but now so bestowed as to receive that affectionate consideration which will ever give it a large place in the generous and tender provisions of the denomination.

The denomination at large cannot know, as some of us who are engaged in the work do, and would be all but shocked to discover how real and insistent these claims are, and how, in the years that are past and gone, the claims of our veterans have been either slighted, or, without apology, pushed out of the program, in order that every other claim might have right of way.

What had become a habit was repeated within thirty days after the Atlanta Convention in 1919, when the allotment of five millions to the Relief and Annuity Board was cut half in two, that other causes might be provided for. Not for this, however, was any grudge or sting felt by the Board, but we do now most kindly beseech, that nothing like it shall ever be repeated, and, that the provision made and twice endorsed by the

Washington Convention, and reaffirmed by the Kansas City Convention, shall be carried out. The provision was as follows:

"And it was specified that the remaining half of the \$5,000,000.00, which the Convention decided to raise for ministerial relief within seven years, shall be raised at the end of the present five year Campaign, and within the succeeding two years."

That is to say, the Convention had already resolved to raise for the Relief and Annuity Board, the sum of five millions of dollars for its work, but the pressure of other interests became so strong, that when the time came to fix the interests of the Boards in the Campaign Fund, only two and a half million, of the five million, was actually allocated to the Relief and Annuity Board. What we lack in collecting the two and a half million, we shall ask the right to add to the other two and a half million, to be raised in the two years next following the Campaign.

What we raise in the five years of the Campaign is just that much raised on the five million grant made to this Board by the Atlanta Convention, and should be counted as such.

Deeply concerned as we are about raising the rest of the five million, after the five year program, anxious as we are about a permanent interest bearing fund that will yield for relief alone a permanent income of from one to one hundred and fifty thousand dollars per year, with a proportionate sum for annuities, for the two funds must be built along together; the only thing that we shall ask, is, that we be allowed to catch up what we lost, by carrying out the provisions of the Convention at the beginning of the five year program, when we were asked to take half a loaf instead of a whole.

As our old preachers come to their day of retirement, they must be provided with a modest competency. Further shame must not be brought upon the churches of the Southern Baptist Convention, nor heartbreak to the old preachers and their loved companions, by further failure at this point, and it can so easily be done, if our pastors would only pass on to the people the actual figures of the amount needed, with explanation, but without apology. Let us all pull together to raise the balance of the first five million grant, and then to the task of the additional five million, and thus, complete our objective for a ten million endowment in full, a consummation that will bring nothing but honor and satisfaction to our Southern Baptist Zion, and additional relief and comfort to our faithful veterans, so long neglected.

CHRISTIAN EDUCATION DAY LITERATURE

Christian Education Day will be observed in the Sunday Schools June 24th. Literature is now being sent out to each Sunday School Superintendent. If any Superintendent fails to receive the package of literature by the time this notice is read, let such Superintendent write to the Education Board, 1214 Jefferson County Bank Bldg., Birmingham, Ala., and the literature will be forwarded immediately.

The program will be broadcasted at 8:00 P. M. June 24th, by the Alabama Power Company Broadcasting Station W. S. Y., Birmingham, Ala. We invite all who can do so to listen in on this service.

ALBERT R. BOND,
Editorial Secretary.

It is said that extra police efforts are to be made in Washington to keep out the supply of liquor which is feared will be smuggled into the capital during the Shriners' convention.

Some of those Englishmen who applauded Lord Carnarvon for exploring the tomb of Tut-Ankh-Amen are probably among those who are now crying out against an American who is tearing up graveyards in England looking for the bones of Pocahontas.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton
 MRS. R. L. BUNYARD, *1st Vice-President*, Madison
 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw
 MRS. C. LONGEST, *3rd Vice-President*, University
 MRS. J. K. ARMSTRONG, *4th Vice-President*, Louisville
 MRS. JAMES CHAMPLIN, *5th Vice-President*, Hattiesburg
 MISS JENNIE WATT, *6th Vice-President*, Columbia

MRS. A. J. AVEN, W. M. U. *Vice-President*, Clinton
 MRS. P. I. LIPSEY, *Recording Secretary*, Clinton
 MISS FANNIE TRAYLOR, *Young Peoples' Leader*, Jackson
 MRS. D. M. NELSON, *College Correspondent*, Clinton
 MRS. J. L. JOHNSON, *Training School Trustee*, Hattiesburg
 MRS. W. J. DAVIS, *Margaret Fund Trustee*, Jackson

MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson
 MRS. HENRY F. BROACH, *White Cross Work*, Meridian
 MRS. H. J. RAY, *Mission Study Leader*, Grenada
 MRS. HENRY F. BROACH, *Personal Service Leader*, Meridian
 MRS. R. B. GUNTER, *Stewardship Leader*, Jackson
 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
 MISS M. M. LACKEY, *Treasurer*, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. R. L. COVINGTON, *1st District*, Hazlehurst
 MRS. H. L. MARTIN, *2nd District*, Indianola

MRS. Wm. B. JONES, *3rd District*, Baldwin
 MRS. R. L. CARPENTER, *4th District*, Crawford

MRS. W. J. PACK, *5th District*, Laurel
 MRS. E. W. HEWITT, *6th District*, Summit

ADDRESS OF W. M. U. PRESIDENT MRS. W. C. JAMES

Building Together

Paul loved to think of himself as a builder. To him the church of Christ is a temple and every Christian is a living stone. Often in our records the Woman's Missionary Union is spoken of as a building. Perhaps it is because in the same verse in Corinthians where our watchword "Laborers together with God" is found, are also the words "we are God's building". Certain it is that we like to think of ourselves as builders and of our Union as a beautiful structure on which we are building day by day, year in and year out.

The church of Christ may be regarded as a temple and every Christian as a living stone, surely we are not wrong in thinking of the Woman's Missionary Union as a palace with the life and work of every member a living stone. Across the foundation of this palace we are building, the watchword "Laborers together with God" is engraved. It is the watchword beyond all watchwords that has been the source of inspiration to the workers from the organization down to the present time. Because it is the watchword that is engraved on the foundation it will continue to be a source of inspiration to all our workers yet to come.

"Laborers together with God"
 Some one has said: "More than anything else that which limits our power is our own impoverished conception of God". As we study the scriptures we soon find the overwhelming significance they attach to the power of God.

Who is wise in heart, and mighty in strength:
 Who hath hardened himself against him and prospered?

Who can that removeth the mountains and they know it not,

When he overturneth them in his anger;
 Who shaketh the earth out of its place,
 And the pillars thereof tremble;
 Who commandeth the sun, and it riseth not,
 And sealeth up the stars;
 Who alone stretcheth out the heavens,
 And treadeth upon the waves of the sea

Who doeth great things past finding out,
 And marvelous things without number."

"God is able"—"God is able" and we are "Laborers together with God"

When we read that wonderful passage from Job we do not wonder at the Psalmist when he exclaimed—

"What is man, that thou art mindful of him?
 And the son of man, that thou visitest him?
 For thou hast made him but little lower than God,
 And crownest him with glory and honor.

Thou makest him to have dominion over the works of thy hands;

Thou hast put all things under his feet."

"Laborers together with God"

What a marvelous privilege is ours! The Egyptians of old wrote over the portals of their palaces and temples:

"We Build like Giants; We Finish like Jewelers".

Surely the most gigantic work ever undertaken was the world's redemption and it is in this great task that we are to labor together with God. We are to reveal to all the world the

"finished work of Christ". The work is gigantic. We must build like giants.

"His work is perfect".

When He looked upon His work in creation He saw that it was good, past the power of man to improve upon it.

"To gild refined gold, to paint the lily
 To throw a perfume on the violet,
 To smoothe the ice, to add another hue
 Unto the rainbow, or with taper light
 To seek the beauteous eye of heaven to garnish,
 Is wasteful and ridiculous excess."

His work is perfect, finished with the precision and care of a jeweler.

"The law of Jehovah is perfect, restoring the soul:
 The testimony of Jehovah is sure, making wise the simple.

The precepts of Jehovah are right, rejoicing the heart.

The commandment of Jehovah is pure, enlightening the eyes.

The fear of Jehovah is clean, enduring forever.

The ordinances of Jehovah are true and righteous altogether."

"For this God is our God forever and ever
 He will be our guide even unto death."

"Laborers together with God"

"Ye therefore shall be perfect as your heavenly Father is perfect."

"Teaching them to observe all things whatsoever I have commanded you" is the task that requires that we "build like jewelers".

Yesterday—

As we build therefore it behooves us that now and then we pause and step aside as it were to view critically the work of our hands and hearts. We should test the strength of our walls, we should seek to find the flaws as well as rejoice in the beauty of our palace.

Because this meeting marks the thirty-fifth anniversary of the Woman's Missionary Union we would review briefly the work of yesterday. There are but few among us who wrought in the work during the laying of the foundation. For that reason I feel sure it will not be considered a vain boast on my part when I assert that the foundation on which we build is as deep as the love of God, as broad as His plan for the world and as strong as the promises of God. For did not women who had the love of God in their hearts put their very lives into the foundation? Was not the foundation laid for the purpose of stimulating the missionary spirit and the grace of giving among the women and young people of the churches that the Commission might be fully carried out and, lastly, have we not the promise of our Lord unto whom all authority had been given: Go—and lo, I am with you always even unto the end of the world? It is on this foundation that we of the Woman's Missionary Union are building with Christ Himself as the chief corner-stone.

It was in 1913 after twenty-five years of building that the builders paused to take a survey of their work and found it, for the most part, good. The walls were high and strong, many beautiful lives of service, "corner-stones polished after the similitude of a palace", had gone into the structure. There were weak places, there were places rough and stained because some had not been faithful. There were gaps in the wall, stones missing here and there because many had failed

to work at all. But the work accomplished and the methods used proved beyond doubt that most of the workers had been truly "Laborers together with God". So the women with high courage sought to go on with the building relying upon God to go over the work and with His strength and wisdom make the weak places strong, with infinite love and compassion fill in the gaps and polish the rough and stained places till they should shine like precious stones.

At that time certain prophecies were made for the coming quarter century. Certain plans and specifications were outlined. Let us, with our blue prints in hand, study our work to see how far we have progressed according to specifications.

"Shall there not be 20,000 societies in 1938?" was the first specification. The fact that today we have 22,109 organizations shows how well we have wrought in enlistment. Another specification provided for a missionary monthly with 50,000 subscribers by 1938. Today, just ten years later, we have Royal Service with a subscription list of 57,000, while the young people's quarterly with over 9,000 subscribers is another valuable tool in our work. "It will come to be that Christian women everywhere will be eager for mission knowledge, they will form groups for continued mission study as now in clubs they study new and ancient literature" is a specification that is being rapidly wrought out as shown by the 19,364 mission study classes.

The plans and specifications for our W. M. U. Training School have been so nearly brought to full completion that new and larger plans must be made. Through the Margaret Fund we have in the last decade come into close touch with our missionaries' children and Miss Mallory's anticipated trip to China and Japan will bring us in yet closer touch with our missionaries in those two lands. Last night you heard the stories of the Women's Missionary Unions in various parts of our Southern Baptist Convention mission fields; these organizations were foreseen in the prophecy of 1913.

The department of Personal Service then so new has grown to such dimensions that it is now thought necessary that we have a field worker for parts of the year, at least, in order that this work may be more nearly standardized.

Truly the building we have been rearing this last decade has been reverberating with the voices of thousands of children dedicated to God's service and many of our daughters are becoming "corner-stones polished after the similitude of a palace". In 1913 we had but 4,469 young people's organizations while today we report 11,220.

It was planned that in the Jubilate year the united strength of Baptist women should be demonstrated in their larger giving and that the day of small unworthy giving should be forever closed. The response of the women in the Jubilate offering did indeed usher in the dawn of a new day but it remained for the later years of this decade to reveal the possibilities in the united strength of Baptist women. The 75 Million Campaign discovered to us possibilities in evangelism, enlistment and in giving for which we had hardly dared to plan yet which served to show us that "with God all things are possible".

(Continued next week)

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Schedule of Activities for Mississippi B. Y. P. U.'s. for Year July 1, 1923, to July 1, 1924. This Schedule Will Be Gotten Out on a Chart and Any B. Y. P. U. Wanting One Can Have It by Writing the State Secretary. Let Every President Clip This and Save It For Home Reference. Study the Achievements Chart Ahead of Time.

July

- () 6 Public installation of new officers.
Report for quarter just closed made out and sent to State Secretary.
- () 13 South Mississippi unions will boost the assembly at Hattiesburg and send a delegate if possible.
Read the "B. Y. P. U. Triple Eye" to the union.
- () 20 Discuss the possibility of an Associational B. Y. P. U. for your association. If you have an Associational B. Y. P. U., discuss its next meeting.
Program Committee meets this week and plans program for August.
- () 27 Entire union sit together at evening preaching service.

August

- () 3 All North Mississippi unions boost the assembly at Blue Mountain and send a delegate if possible.
- () 10 Appoint a committee to take subscriptions for the Baptist Record this month. Send the list with \$2.00 for each subscription to The Baptist Record, Jackson, Miss.
- () 17 Special prayer for our Foreign Missionaries.
- () 24 Program Committee meets this week to plan programs for September.
- () 31 Have quarterly social this week. (A picnic or fish fry is good.)

September

- () 7 See that the Church Clerk puts the report of the B. Y. P. U. in the letter to the Association.
Order Quarterlies and other supplies this week for next quarter.
- () 14 Check up on Standard of Excellence and organize to pull up the weak points.
- () 21 Have a joint meeting of all unions in the church, have special program.
Program Committee meets this week to plan programs for October.
- () 28 One night this week give an hour for Quarterly Business Meeting. Written reports from each officer required. Urge every member of union to attend.

October

- () 5 Report for quarter just closed made out and mailed to State Secretary.
- () 12 Have special prayer for unsaved in the B. Y. P. U.
Read "The B. Y. P. U. Triple Eye" to union.
- () 19 Appoint committee to take subscriptions for Home and Foreign Fields. Send list with \$1.00 for each subscription to The Baptist Sunday School Board, Nashville, Tenn.
The Program Committee meets this week to plan program for November.
- () 26 Let the entire union sit together at evening preaching service.

November

- () 2 Notify the Treasurer that next Sunday he will be given five minutes in which to discuss Systematic and Proportionate Giving.
Let the Vice-President invite the Intermediates that are to be promoted in January to visit the senior union today.
- () 9 Five minute talk from Treasurer on Systematic and Proportionate Giving.
Plan for quarterly social.
- () 16 Start a "Tithers Band", make two lists, keep one and send one to the State Secretary.
- () 23 The Program Committee meets this week and plans program for December.
Arrange for the B. Y. P. U. to visit the county home for the poor this week.

December

- () 7 Appoint nominating committee to suggest officers for January-June, 1924.
See that supplies are ordered this week for next quarter. President and Treasurer at least ought to have copy of B. Y. P. U. Year Book, 50c each.
- () 14 Plan to send a Christmas box either to an orphan or Ministerial Student. Write your State Secretary for name of one.
Report of Nominating Committee.
- () 21 Arrange with pastor to have public installation of officers next Sunday.
Read "Graduation Day Activity" for January 6.
- () 28 Regular Business Meeting one night this week. Written reports from officers required. Urge every member of union to attend. (Friday night suggested.)

January

- () 6 Annual graduation day. Get Graduation Certificates from S. S. Board, Nashville. Use evening preaching service hour for this occasion if possible.
Report for quarter ending made out and mailed to State Secretary.

Go over points in Standard of Excellence. Start the year with determination to maintain the Standard throughout the year.

- () 13 Bible Readers Leader secure names of all who have kept up the Daily Bible Readings for two years. Send list in the State Secretary, and get awards.
Read "The B. Y. P. U. Triple Eye" to the union.
- () 20 Special Prayer for pastor and his work.
Program Committee meets this week and plans program for February.
Present Tithers pledge to union. Send new names to State Secretary.
- () 27 Let the entire union sit together at evening service of church.

February

- () 3 Discuss plans for quarterly social. (A George Washington or Valentine party suggested.)
- () 10 Decide on books to be studied during Study Course Week in March. Order books this week.
- () 17 Call attention to State S. S. and B. Y. P. U. Convention meeting this year at Jackson, March 18-20. If program has been received read it to the union.
Program Committee meets this week and plans program for March.
- () 24 Have kodak picture made of B. Y. P. U. and send to your State Secretary.

March

- () 2 See that supplies are ordered this week for next quarter.
- () 9 Elect delegates to State S. S. and B. Y. P. U. Convention.
Observe Study Course Week. (If impossible to have Study Course this week, have as soon as possible and check this activity.)
- () 16 Special prayer for convention meeting this week.
- () 23 Joint meeting of all B. Y. P. U.'s. in church, Special program and report from convention.
Program Committee meets this week and plans program for April.
- () 30 Give Vice-President five minutes to discuss plans for winning new members.
Have regular Business meeting of union one night this week. Written reports from officers required.

April

- () 6 Objects of 75 Million Campaign presented by Treasurer and efforts made to get all members to pay up in full this month.
Make out report of past quarter work and send it to State Secretary.
- () 13 Read "The B. Y. P. U. Triple Eye" to union.
- () 20 Special prayer for the success of the 75 Million Campaign.
Program Committee meets this week and plans program for May.
- () 27 Let entire union sit together at evening preaching service.

May

- () 4 Appoint committee to invite the mothers of the members of the union to the meeting next Sunday—Mothers' Day.
- () 11 Discuss plans for Quarterly Social. (How about a weiner roast?)
- () 18 Present tithers pledge. Send new names to State Secretary.
Program Committee meets this week and plans program for June.
- () 25 Read program of District B. Y. P. U. Convention to union. If not received, read the first Sunday after receiving it.

June

- () 1 Discuss plans for attending the District B. Y. P. U. Convention.
See that supplies are ordered this week for next quarter.
- () 8 Make plans for organizing at least one B. Y. P. U. a month this summer.
Check up on points of efficiency for District Banner.
- () 15 Appoint Nominating Committee to suggest officers for July-December.
- () 20 Report of Nominating Committee.
Program Committee meets this week and plans program for July.
- () 27 Arrange with pastor to have public installation of officers next Sunday.
Have regular Business meeting of union one night this week. Written reports required from officers. Urge every member of union to attend.

Wanted

Young Men and Young Women to take Training that will Qualify Them for Splendid Positions in Business or Civil Service at Salaries at from \$85.00 to \$125.00 to Begin With.
For full information write, telephone, or call for a copy of our large illustrated catalogue.

DRAUGHON'S BUSINESS COLLEGE

Jackson, Mississippi

The Mississippi Baptist Hospital Auxiliary

OFFICERS

Mrs. J. M. Hartfield, President.

Mrs. P. I. Lipsey, Secretary.

Mrs. Tom Tomlinson, Corresponding Secretary.

Mrs. R. B. Gunter, Publicity Chairman.

Mrs. Hiram Hughes, Vice-President.

Mrs. G. A. Carothers, Assistant Secretary.

Mrs. A. K. Godbold, Treasurer.

Mrs. N. T. Tull, Assistant Publicity Chairman.

VICE-PRESIDENTS

Mrs. Hiram Hughes.

Mrs. P. M. B. Self, Marks.

Mrs. Hugh Kelly, Lake.

Mrs. Jeff Kent, Forest, Miss.

Mrs. J. T. Covington, Summit.

Mrs. Earl Tubbs, Amory.

Mrs. D. N. Garner, West Point.

Miss Verna Cupit, Perth.

Mrs. M. Matz, Tupelo.

Mrs. W. T. Head, Terry.

Mrs. H. P. Farrell, Canton.

Mrs. Robt. O. Blasfield, Lorman.

Mrs. M. S. McNeil, Hazlehurst.

Mrs. E. L. Simmons, Kewanee.

Baptist Hospital

This is now one of the most up to date Hospitals in the South, and by far the best in the State. We have the most modern building and equipment, including X-Ray Machines, Laboratory, etc., with experienced operators, and the ablest physicians and surgeons to be had. Then we have a fine corps of nurses, yet there are many needs, and we want to take care of them.

Now to whom does this Hospital belong? We call it the Mississippi State Baptist Hospital. If I mistake not, then every Baptist in the State of Mississippi is a stockholder in this Hospital. Did we buy and build for gain? No—we do not want interest on our investment in a financial way, but that greater interest in helping our fellow man stored in Heaven, "Neither moth nor rust doth corrupt". Are you accumulating this interest? I should think that every man, woman and child would want a part in so great a work. The second commandment tells us to "Love your neighbor as yourself". Who is your neighbor? Not only the one next door, but all men, especially your less fortunate brother. Christ spent much of his life healing the sick and afflicted—when he left he commanded us to do it.—When you leave your child at home with instructions to do certain things, how do you feel if upon your return you find them undone? Christ is looking to you, my brother and sister, to carry out his instructions.

We talk about our Baptist Schools and seem to forget we have one here. Is there anything more important than educating these dear girls, who are in our keeping as nurses, I don't know what it would be. We are not only to train them to care for the sick, and to do this well they should have the best training, but we also have their spiritual welfare to look after. Are we doing this? Are we showing around them the protection of an army of Christianity? Think what a responsibility this is!

Now we are great, but we are poor. We have a big debt on the Hospital; let's get rid of it. We must apply whatever comes from the Seventy Five Million Campaign to it. There are few things that we can do to help keep it going without debt. One is, give of your means, even if it is small. Then when you are sick and have to go to a hospital, where do you go? To a certain knowledge, many good Baptists come to Jackson and go to other Hospitals. Is that loyalty to your own? We now have seventy-



NURSES' HOME
Baptist Hospital

five beds and rarely ever have more than thirty patients. I feel that I want to whisper that last sentence, it embarrasses me. The whole thing seems to lack interest. Now come on Baptists to us when you are sick, and when you do come, don't criticize, but tell your troubles to the officials, or some of the members of the Woman's Auxiliary. That's what we are for, to help not only the Hospital and nurses, but the patients.

I wish every woman in the state would become a member of the Woman's Auxiliary. We have a membership fee of one dollar, and that would mean a good many dollars, besides having you interested with us. We are not thinking of keeping up the expenses of the Hospital, our aim financially is to do the things that they can't afford to do. You will note from the report of the Nurses' Home and Grounds Committees, that we have accomplished a great deal with the amount of money we had. So far we have gotten only One Hundred and One Dollars, outside of Jackson. We still believe that it is coming later. We have four lovely porches at the Hospital and two at the Nurses' Home, but have no furniture. We are so anxious to get them furnished, can't some of you good women in the larger towns adopt one porch, and send us furniture, or money with which to buy it? Or, if some of the smaller ones will go together and do this?

Mr. Scarborough said, "The work of the Southern Baptist is to win men, to teach men and to heal men." We have that whole work right here in the Baptist Hospital. Are we going to do it?

I wish every W. M. U. would send at least one representative to our meeting on the 12th of June. Come

and see the need, and what a big field for work.

MRS. J. M. HARTFIELD,
President Woman's Auxiliary.

Making the Nurses' Home More Home-like

Situated at the corner of N. State St. and Carlisle Ave., in the City of Jackson, is the home of our nurses of the Baptist Hospital. When the old Hospital building burned, several years ago, it became necessary to provide another home for our girls in training. So this home, located so near the Hospital, was bought for this purpose.

Like all old residences, it had, in the course of time, deteriorated and was badly in need of repair, and it was really this need, as well as lack of proper furnishings, and many other things, that inspired the organization of our Auxiliary.

Through the very generous aid of some of our good friends in Jackson and elsewhere, Baptist and otherwise, we have been able to make the most necessary repairs. We have had the plumbing thoroughly overhauled and a new heating plant installed, which supplies the building with hot water in any quantity at all times. We also have had constructed a sleeping porch with glass windows. This connects up a suite of rooms on the quiet side of the building and this has been given to the night nurses for their exclusive use. We also have made another porch room on the south side. All these improvements have relieved some of the most pressing needs there and we're very much gratified that we've been able to do this much. But we are sadly in need of new furniture, as practically all that is there, except the beds, is worn completely out and badly in need of repair.

Our treasury is of course very much depleted now, but we have

faith—faith not only in the kind Father who has answered our prayers thus far in the work we're trying to do, but faith also in the good Baptists everywhere who are going to help us to realize our vision for our Nurses' Home. Our vision is that the Home of these girls shall be made complete and attractive in every way: every room neatly furnished and the Home painted both inside and out and all repairs made that should be made to make it a substantial home.

We have about twenty-five Baptist girls there, who are doing splendid work, and are possessed with fine spirit and willingness towards making all the sacrifices which needs must go with their great calling of relieving suffering humanity. We feel that there is no greater work for us than to give them an attractive place in which to live, and throw around them that home influence which means so much to them.

MRS. O. B. TAYLOR

Chairman Nurses' Home Committee. The Visitation Committee

In organizing the Hospital Auxiliary the President deemed it wise and expedient to apportion the work to several committees. Thus every local member of the Auxiliary serves somewhere.

The Visitation Committee, which is the most important, is divided into several groups. Two groups are expected to visit the patients at the Hospital each week.

The special work of this committee is the carrying of cheer and sunshine to the out-of-town and lonely patients and the gospel to the unsaved.

The doctors and nurses have as their especial work the healing of sick bodies. But often there are sick souls too. Here is the opportunity for our committee on visitation to distribute tracts, to read the Bible and pray with the unsaved. How tender the heart is rendered by affliction and how easy to lead such an one to the Saviour.

Winning the lost should have first emphasis in all of our ministry, for is it not the first part of our great commission? Are we blameless if an unsaved person leaves our Hospital without having heard of the Great Physician and the cure which he offers? So the assertion that the visitation committee is the greatest is repeated and who can challenge it?

All of our people should pray for the unsaved in our Hospitals and pray that wisdom and grace may be given those who carry the message

(Continued on page 12)

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page 12)

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

Anti-Prohibition in the States of New York and New Jersey

The Governor of New Jersey was elected on a "wet" ticket, and was congratulated by President Woodrow Wilson and Mr. Tumulty; he ran for the nomination on a "wet" platform for President, but never got out of a walk.

The Mayoralty of New York City is considered a stepping stone to the Presidency of the U. S., and Mr. Al. Smith has the bee in his hat. Mr. Hearst would like to switch him to the Vice-Presidency and have him for a running mate. New York journalism has never been so disgraced and dishonored as in its present stand on the Eighteenth Amendment. Arrayed on the side of lawless interests the press of New York City is engaged in distorting facts turning the decent forces of the city and playing to the worst elements. To take advanced ground in a great moral question involves courage and backbone. The "wet" press of New York, choosing the company with an eye to circulation, would rather pander to the immoral underworld of the city than represent the noble sentiment of moral decency. The liquor interest claimed they elected Mr. Smith and forced him to take a stand with them in signing the resolution to Congress, although he had sworn to support the Constitution of the U. S. President Nicholas Murry Butler, of Columbia University in a public address openly encouraged lawlessness by insisting the Constitution of a country like ours cannot be enforced among the people, who by an overwhelming majority have affirmed it (his home is in New York City). Europe has joined the "wets" of America and there are twenty-six distinct organizations in the country, possibly, that are seeking to break down law enforcement and eventually the Eighteenth Amendment itself.

Colombia has passed a law restricting the production and sale of alcoholic liquors.

King Khama of Bechuanaland, Africa, a life-long enemy of alcohol, has just died.

There has been a 17 per cent increase in the consumption of milk in 356 American cities.

It is said that in Brooklyn a number of old saloons have been turned into kindergartens.

Most of the rum smuggling done under foreign flags is financed by money of disloyal American citizens.

Strong prohibition sentiment was shown at the conference of the Independent Labor Party in England a short time ago.

Thirty-seven states have adopted

state-wide prohibition laws, leaving only eleven which have not done so.

On a public house in Newtonards, Ireland, a sign was placed by the owner saying: "Closed forever as a public house; owner converted."

The Good Templars of Great Britain passed a resolution protesting against the continuance of the American smuggling trade in liquors under the British flag.

We have often heard a lady say that she has nothing to wear. We saw a lady in the movies the other day who could have said that and meant every word of it.

Investigation by the World League Against Alcoholism shows a total of 217,423 arrests for drunkenness in 1916 in 86 American cities as compared with 161,251 in 1922.

All over the nation the tendency is to draw the reins tighter in enforcing the prohibition law. Minimum fines are being greatly increased and in some places jail sentences are being substituted.

The statement issued by five leaders of the Women's Division of the Massachusetts Republican State Committee lines up the Republican women of Massachusetts unqualifiedly for prohibition and its enforcement.

A little advice to the next Democratic convention: Beware of New York. There is not a prominent New York candidate for either of the Democratic nominations who would not absolutely kill all chance in the election.

The men who are fighting hard to bring wine and beer back are the brewers. The brewers owned the saloons and still own most of them. The saloons which remain open are almost invariably persistent violators of the law. Draw your own conclusion.

Forty-six states have ratified the prohibition amendment, leaving only Rhode Island and Connecticut behind. Mississippi ratified on the 8th day of January, 1918, getting unto herself the distinction of being the first in the Union.

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MRS. M. L. BERRY, Lady Principal.

Blue Mountain, Tippah County, Mississippi.

W. T. LOWREY, M. A., LL. D.
President

Blue Mountain, Mississippi.

(Continued from page 10)
of salvation to these unfortunate ones.

Do you ever wonder what your society can do? Read this page carefully—there are many suggestions for both the large and small society.

Suppose each member of your society brought only one glass of her best jelly—what a nice box might be sent to the Hospital.

Why not books? And remember sick people seldom care for heavy reading—more likely a bit of humor or some cheerful short story. Irvin Cobb and O. Henry stories for instance.

During the war we thought nothing too good for our boys who fought for us. "We must keep up the morale", we said. What do we add to the cheer and comfort of those angels of mercy in our Baptist hospitals who fight for the lives of our loved ones?

Our pupil nurses are just girls like our own daughters in boarding school. They appreciate the same thoughtful attentions—a box of fruit-cake at Christmas, a club of magazine subscriptions, a really good book for their library or a good record for their Victrola.

Do you seek patronage for our Baptist Hospital? We need the paying patients to enable us to do more charity work.

Do you pray often and earnestly for our Hospital and for our nurses and doctors?

Do you ever pray that our nurses in training may get a vision of larger service? That they may go out as missionary nurses?

MRS. G. A. CAROTHERS,
Assistant Secretary.

MRS. N. T. TULL,
Assistant Publicity Chairman.

Making The Grounds More Beautiful

There is no place in Jackson which has more visitors from over the state than the Baptist Hospital. Some come as patients, others as friends of patients, still others because of their interest in the progress of an institution fostered by the denomination. This being true, a group of Jackson ladies, who have a peculiar pride in having these visitors receive a good impression, and in making their visits more enjoyable, have begun a movement to beautify the grounds.

Of the many problems that present themselves to this Committee perhaps the largest one is the terrace. Each year the marle in the soil causes the walks to bulge and the sod to slide off, and calls for several hundred dollars to be expended. Having consulted many good engineers, the plan to build a concrete retaining wall seems the best one. If the proper drains are put in and the terrace cut down several feet the cost will be several thousand dollars.

Every large hospital has some place to care for its convalescent patients, nurses and visitors when they need fresh air and sunshine. To the rear of our hospital there is a vacant lot belonging to us. Upon this we have planted some trees, hedges, and a few shrubs, hoping to make a lovely court. We want every man

and woman in the state to have a part in this work. The men can contribute money and the women may root and ship us for fall planting, shrubs, bulbs, roses, etc. For just a small cost seats and trellises can be provided and our dream realized.

This is the site of our first hospital building. Wouldn't it be nice to dedicate it to Miss Sallie Stamps, who served us faithfully so many years?

(Signed) MRS. S. R. WHITTEN,
Chairman of the Committee on Grounds.

THE APPROACHING MOSQUITO SEASON

Senior Sanitary Engineer J. A. Le-Prince of the U. S. Public Health Service who because of his long experience fighting mosquitoes and mosquito-born diseases is as well qualified as anyone to speak on this subject, makes the following comment and suggestions relative to the approaching mosquito season in the South:

It is pleasing to note the increased interest and activity developing in many places with regard to mosquito control.

For many years we have been satisfied with the partial protection from the mosquito pest obtained by screening our houses. But the public are evidently no longer satisfied to pay fifty million dollars a year to be driven behind screens and in many localities they have not only decided that the pestiferous and disease-bearing mosquito must go, but are actually eliminating both species. In one southern state over two hundred communities were busy last year with mosquito elimination.

Last month the propagation season of the malaria conveying mosquito began again in the southern portion of the Gulf States and within the next sixty days while the farmers are busy planting their crops, the mosquitoes will be busy planting mosquito eggs in such stagnant water as they can find within flight range of your home.

In many localities the public are now ready for mosquito protection, and, in fact, paying for partial screen protection, but they do not get together to discuss their local mosquito problem and determine just what it is. Nobody steps to the front to see that a proper start is made.

What sort of a mosquito problem have you in the community in which you live? Some small communities in rural districts are worrying along with a high sick-rate and discomforts that are not at all necessary and which cost more to support than to eliminate. Your State Health Department has trained mosquito men out in the field to help and to show you how your community can get most results for least expenditure. Mosquito freedom is just like everything else—first we must decide that we want it and then we must go out and get it.

Come to Jackson, Hospital Day,
June 12, 1923.

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President

East Mississippi Department

By R. L. Breland

We Must Have God

The Youths' Companion recently had a very timely editorial on the subject "Getting Along Without God". The question is asked, "Does religion today mean what it did fifty years ago?" This discussion put me to thinking more seriously about this matter of present day religion. Do our people today take religion and church affiliation as seriously as they did in the days of our fathers and mothers? I fear many of them do not.

We find so many professed Christians of today who look upon the church as they look upon any other organization and treat it as such. Their vows and obligations to the church are treated lightly as if they were merely understandings between men. No marked difference can be seen between the lives of professors and non-professors. And many times those who make no profession of religion attend church better and give more to the cause than many who profess.

And too we find men and women high up in church circles speaking lightly of holy things. They have not the old-time faith that God rules everything. The wind and the weather, our health and happiness, are not under His control in a direct way. The Bible is no longer the sure word of God with many. Christ is no longer the Christ and Savior as He was held to be by our predecessors. His virgin birth, His deity and His vicarious atonement are laughed at and spoken lightly of. Not among the ignorant and unlearned is this the case, but among those high in authority and who boast of their wisdom and knowledge.

Thus it seems that many are drifting, have drifted already, from the faith of other days. As a consequence God is being left out of their calculations. Man is no longer a creation of God's hand and the world was not made by Him, but through the forces of nature they eventually, after ages of time, became what they are—thus leaving God out of the whole matter.

And this becomes more serious when we begin to investigate and find this heresy wide-spread. Not only the North but the South is infected. And the end is not in sight. Where it will drift to I know not. I have faith in God and so I know that a turning back is coming. The present heretics who hold to such false theories will come to the end of their day and fall into forgetfulness and the old-time faith and the faithful, will come to the front and God will be recognized as the all and in all of all things.

If we try to leave God out of our lives we are sure to fail. We must have God in our reckoning. We have got to do with God here and hereafter. He shapes our destinies after all. This all will learn, but some

will learn it too late. Let me admonish all who read these words—stand true to the Bible as it is written; trust in the God of our fathers, one who is able to keep and save; believe in and serve a Christ, the Son of God and the son of man, and all will be well. This age of falling away is sure to pass by and those who go off from God will pass with it, but the faith and the faithful will stand the test. We must have God.

Rev. W. Rufus Beckett, pastor at Philadelphia, was operated on at the Baptist Memorial Hospital, Memphis, last week.

Rev. Hughston Johnson preached for the church at Spring Creek, Neshoba county, while the pastor was attending the Convention. Brother Johnson gives promise of future usefulness.

The church at Neshoba granted license to Brother J. E. McCraw to exercise his gifts in public in preaching the gospel, the fourth Sunday in May. We are much interested in his future. May the Lord bless him.

Crop prospects are very poor in this part of the state because of excessive rain and hail. Unless Christian people live better lives nothing but disaster can be expected. The worst is yet to come unless things change.

I rejoice that our editor is to go to the Baptist World Alliance in Sweden. He can tell us about it through the Record. We wish for him a great trip.

George Muller said: "The steps of a good man, as well as his steps, are ordered by the Lord". It is all of God.

In England 1,255 clergymen and 552 of their wives and daughters own stock in breweries and distilleries. Here lies the trouble over there. Naturally stockholders in a business would not aid in the destruction of their business by opening their church doors to prohibition speakers.

When you make your will

Remember The Relief and Annuity Board of the Southern Baptist Convention, and its growing army of worn out men of the ministry, hundreds of whom, at this very hour, are suffering want for the necessities of life.

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IN MEMORIAM

Jas. F. Berry

Jas. F. Berry, son of B. F. and Flora Berry, was born Oct. 17, 1874. Was baptized by Rev. Wayne Sutton, into Liberty Baptist Church, Simpson county, at the age of 14. He was married to Miss Fronid Hilton Nov. 21, 1895. Six children were born of this union, four boys and two girls. All are living. The wife died in 1906. He was married to Miss Alice Bateman Jan. 23, 1907. Five girls and one boy were born to them. All are living. Brother Berry died April 4, 1923. His family is bereft of a true husband and a devoted father, his church of a faithful deacon and clerk, he having served for years, always loyal to his pastor and denomination. The Harrisville church has lost one of her best members, Simpson county a good citizen. No nobler or better man ever lived than Jimmie Berry. A truly good man has gone from earth to heaven. His influence and good works remain with us still. The All Wise Father called him from labor to rest. May the Holy Spirit comfort his loved ones, his church and his friends.

S. T. COURTNEY,
His Pastor.

Essie Lee White Crain

Essie Lee White was born May 19, 1902, and died May 13, 1923. She was the youngest child of Mr. and Mrs. J. F. White; her mother having gone on two years ago.

She was reared by her parents near Clear Branch church. She joined this church several years ago, and was regular in church and Sunday School attendance.

She was married to Jim Crain only a few months ago, and she leaves a husband, a father, four brothers, one sister and a host of relatives and friends.

She was quiet and gentle to all, never complaining of anything that befell her lot, always wearing a smiling face, and loved by all who knew her.

May we not grieve, for her suffering is over and she will be awaiting the arrival of loved ones at the Golden Gate. May we all be prepared when the Saviour calls, and may we be submissive to His will, and say, "Thy will oh Lord be done, not mine".

May the Lord in His infinite love deal very tenderly with the noble stricken relatives, and with His own wisdom guide and guard every one. Yes, we'll miss you Essie Lee, And our hearts are sad and lone, But we'll meet beyond the River In that bright celestial home.

ONE WHO LOVED HER.

Sarah Miles Allen

Sarah Miles Allen was born April the 16th, 1844.

She professed religion and became a member of Center Hill Baptist church Sept. 19th, 1860.

She was married to M. D. Allen March 13th, 1866.

She died Jan. 25th, 1923, and was buried in the family cemetery at

Center Hill Baptist church Jan. 26, 1923.

Sister Allen was a daughter of Rev. J. J. S. Miles.

She was a sincere Christian, a loyal Baptist, a faithful wife, a loving mother, and a true friend.

REV. B. T. ODOM,
Her Pastor.

In Memoriam

In sad but loving memory of our darling baby, who departed this life one year ago today, May 22, 1922: Though one year has passed, your face we see no more, But Jesus has sweetly called you to yonder shining shore.

You are gone but not forgotten nor shall you ever be,

For as long as life and memory lasts we shall remember thee.

God knew best and called you home. Sadly missed by mother and father.

CASH AND GRACIE
HUTCHINSON.

Isola, Miss.

Mrs. Jim Crain

Since God in His all-wise providence has seen fit to remove from our midst our beloved sister, Mrs. Jim Crain, formerly Miss Eesele White, we bow with hearts in submission to His will.

She died May 13th, 1923. She was 20 years of age and had been married about three months. She was a noble Christian with an unusually cheerful and unselfish disposition. She loved her church and her Saviour and Lord and was true and faithful to them. She was a loving companion and radiated an influence for kindness; to know her was to love her.

We wonder why God takes the purest and the best, but we know it was for a purpose and we can only say, "Thy will be done".

Oh, how my memory loves to wander to those dear, happy hours we spent together, and the sweet associations we had as we climbed toward those heights sublime. But she has gone to that "Sunbright clime undimmed by sorrow and unhurt by Time".

We extend our heartfelt sympathy to her dear loved ones, and urge them to look in this hour to God, who is our refuge and strength, a very present help in time of trouble or need.

It's true that we'll miss her smiling face and sigh for the touch of a vanished hand and a sound of a voice that is still.

We cherish her memory, and thank God for her life, which has been a blessing and an inspiration to many. May we all, who so tenderly loved her, so live, that when the evening time of our life draws near, we will behold our darling Eesele's outstretched arms and glad, bright eyes, welcoming us to the realms of eternal light.

One who loved her,

ANNIE MAYE McDONALD.

Mrs. J. Lumpkin

Resolutions on the death of Mrs. J. Lumpkin by the T. E. L. Class of the Lucedale Baptist Church:

Whereas, our sister, Mrs. J. Lump-

The SUNDAY SCHOOL
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M. P. L. BERRY, President

kin, a faithful member and Secretary of this Class, has been called to lay down the cross for the crown; therefore, Resolved:

First, That we appreciate her long term of service and her interest in the work.

Second, That we emulate her example of piety and fidelity to duty.

Third, That we extend our sympathy to her husband and children with a copy of these resolutions.

Fourth, That copies of these resolutions be sent to the Baptist Record and our county paper for publication, also mentioned in the minutes of the George County Baptist Association.

MRS. JAS. R. GOFF,
MRS. W. H. STINSON,
MRS. W. B. REID,
Committee.

Mrs. R. A. Cooper

Some one has said that if you would produce a great man or woman you should begin one hundred years before he is born. Some one else has said that if you would give the world a great personage, begin generations before he is born to produce a good ancestry. It required centuries under the special providence of Jehovah to prepare a suitable woman to be the mother of the Messiah. The Bible teaches and history demonstrates the importance of blood in the generation of the members of the human family. The truth of all this has been verified in the case of Mrs. R. A. Cooper, who has so recently departed this life for her heavenly abode. The blood of the Washingtons, the Balls and the Berlys was in her to such an extent that she was well born with great

WEEKLY MESSAGE

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ell born with great

natural ability. Her grandfather, Rev. Martin Ball, was accustomed to ringing the prayer bell every day and thus calling all the slaves as well as all the members of his own family to prayer; and in his prayer he would beseech Jehovah to bless his descendants down through the third and fourth generations. The answer to that prayer has been demonstrated in the Berrys, the Leavells, and Mrs. Cooper and her children. Two forces were co-operating in the production of the very unusual woman, Anna Lou Berry, who became by marriage Mrs. R. A. Cooper; these forces were the law of heredity and the power of Grace in answer to prayer. Her parents were Nathan Manly Berry and Jemima Ball. These families came to Mississippi from South Carolina. The writer had the privilege of knowing some of the members of these families in South Carolina, his native state.

In the creation of the human race woman was the last and the best and indeed the masterpiece of Jehovah's creative work. The finest and most beautiful creature in all the universe of God so far as we know is woman. And Mrs. Cooper manifested in her life that beauty of nature and that sweetness of disposition which God intended should characterize every woman. She magnified her sex in natural qualities and in the gifts of Grace. Rev. R. A. Cooper was one of the most fortunate ministers in the fact that God in His providence gave him for his companion in his life in ministerial service such a woman as Anna Lou Berry. She was in every way an ideal Minister's wife. She was first a great woman and in becoming the wife of a minister she increased her greatness in that it was a greater thing to be a wife than it was to be simply a woman. And in becoming the wife of one of Mississippi's greatest and best preachers she was placed in a position to be of the greatest service to the human family in her life in the world. She demonstrated to the world also that it was a greater position in the world to be a mother than it was simply to be a wife. She magnified motherhood in the most beautiful way and in the divine way; and God honored her and her consecrated husband with eight very unusual children in character and in consecration of life to service. We would have to travel far and long to find better children than Robert Berry Cooper, Nathan M. Cooper, Mrs. Annie Ball Studer (nee Cooper), Halbert G. Cooper, Miss Susie Cooper, Miss Elizabeth Cooper, and the twin sons, Paul and Silas Cooper, who feel called of God to be missionaries. Every one of these children are living most exemplary lives and under God are making a success of life.

Our good sister Cooper, whose life and service made fragrant the name of Jesus in the world, fell asleep in Jesus Sunday morning, May 20. She had lived in the community of Senatobia for only a short time, but during this time, even though she was unwell all the while, she made many warm and devoted friends. A short service was held

at the residence at four o'clock Sunday afternoon by the pastor of the First Baptist church. The attendance and the rich floral offerings and the general comments of the people revealed how much we all had learned to love our departed sister in Christ. On Monday morning early the family, accompanied by Brethren C. H. Moffatt, Dr. R. D. Williams, Mr. L. M. Blanchard and Prof. P. W. Berry, representing the Senatobia community, left for Pontotoc, where the real funeral service was held and the interment took place. The brethren who accompanied the family state that it was the greatest funeral service they had ever attended. People came there from all parts of the state to pay their loving respect to one of the State's most remarkable women. Dr. W. T. Lowrey, President of Blue Mountain College, presided. He and Rev. J. W. Lee and Rev. J. L. Henderson and Mr. L. P. Leavell and Mr. R. P. Brown and Hon. C. H. Moffatt made very appropriate and very impressive remarks concerning the life and character and service of our beloved sister in Christ. The floral offerings were most remarkable and numbering nearly one hundred. But the most beautiful and impressive part of the tribute given to our deceased sister was the tribute given to her during her life time in words and deeds of kindness that gave her comfort while living here among the people. It was well said at the funeral: See how we all loved her.

Our dear Brother Cooper, who has been bereft of the companionship of his most devoted wife for a short time, said that when the floral offerings were being brought to the house in Senatobia and placed around the body he started to do what he had always been accustomed to going, go and tell his wife about the beautiful flowers the people were bringing into their home. But suddenly he became conscious of the fact that she was not there in the house on earth any longer, but that she was blossoming in glory in the heavenly world where flowers never fade.

B. P. ROBERTSON.
Senatobia, Miss., May 23, 1923.

Sir George B. Hunter, on his return to Newcastle, England, from the United States and Canada, attributed the remarkable prosperity of North America in considerable part to prohibition. "The prohibition law is being more or less extensively evaded in New York and some other cities," he said, "but I was assured by those whom I met that this does not apply to the country generally. There is also a general expression of opinion even by those who themselves evade the law, that prohibition is beneficial to the country."

The decrease in alcoholic cases coming to charity organizations has under prohibition been 74%, as shown by a comparison between 1917 (wet) and 1922 (dry). Thus these organizations have been relieved of three-fourths of their burden by prohibition. Then is prohibition worth while? Who will answer?

Come to Jackson, Hospital Day,
June 12, 1923.

Come to Jackson, Hospital Day,
June 12, 1923.

Headaches Are Usually Due to Constipation

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication.

Nujol is a lubricant—not a medicine or laxative—so it does not gripe. Try it today.

Nujol

A LUBRICANT—NOT A LAXATIVE

Come to Jackson, Hospital Day,
June 12, 1923.

Save for Your Boy

He ought to be educated some day. Just \$3.00 a week deposited in this bank at 4% interest will in ten years give you a fund of about \$2,000.00 for this purpose. It might mean \$100,000.00 to your boy.

4% Interest on Savings

The Merchants Bank & Trust Co.

"The Guaranteed Bank"

JACKSON, MISSISSIPPI

J. M. Hartfield, President
O. B. Taylor, Vice-President

Service and Security

The ideal bank serves and secures.

It is composite of strength, stability, service and safeguarding.

This bank aims to enlist and hold the confidence of the public through these qualities.

Consult us freely on all matters pertaining to your business.

CITIZENS BANK

HATTIESBURG, MISSISSIPPI

Superior Service

Guaranteed Protection

BAPTIST MEMORIAL HOSPITAL NEEDS NURSES

WHY BE A GRADUATE NURSE—

- 1st—A profession giving greater service to humanity.
- 2d—Better paid than any other profession open to young women.
- 3d—A Diploma means immediate employment. Greater demand than can be filled for years.

WHY GRADUATE FROM HUGHLA DOCKERY TRAINING SCHOOL FOR NURSES?

- 1st—One of the best, if not the best, schools in the South.
- 2d—Teaching staff selected from Faculty of U. of T.
- 3d—Connection with Baptist Memorial Hospital with more than 10,000 patients a year gives efficient training.
- 4th—The day you graduate you are assured a position. We give preference to our graduates.
- 5th—No better living accommodations in any school or college.
- 6th—Careful in admitting students. Use utmost endeavor that every graduate be a credit to the profession.
- 7th—We want to start this class about June 15th. About 200 have answered advertisements—about 25 have been approved.
- 8th—The training school can accommodate only 200 students. We probably lack 25 to 30 to fill every room—then no more vacancies until next June, except when unexpected vacancies occur.

Write Miss Myrtle Archer and find out exactly what you must do to enter June 1st. Do it now.

Mississippi Woman's College

The Woman's College is making application to be placed on the recommended list of Colleges in Mississippi and is complying with the necessary requirements. Her graduates will then be eligible for position in any school in the State.

To enter the Freshman class 15 units are required. We will have for the next session the last year of High School to which a student with around 10 units is eligible. Special students can be taken in any Special Department regardless of units.

The best Christian influence combined with the highest Academic Standards. Every head of a Department holds an M.A. degree or has equivalent post-graduate work.

The Piano Course is really a Conservatory Course. It is headed by Elwood S. Roeder, Honor graduate of New England Conservatory and pupil of Alberto Jonas, Arthur Freidheim, Edwin Klahre, Henry M. Dunham, Arthur Shepperd, Louis Elson and Samuel Cole.

The Voice Course is under the direction of Barbara Stoudt-Roeder of the New England Conservatory and pupil of Nicholas Douty, Clarence B. Shirley, Eleanore Potter Weirich and Charles B. Weirich. Mrs. Roeder's voice is a magnificent Lyric-Coloratura.

THERE ARE NO FINER ARTISTS AND TEACHERS IN THE SOUTH THAN THESE

Diploma and certificate courses are offered in Piano, Voice and Violin; also a certificate with the B.A. degree.

These courses consist of applied and theoretical music and afford a liberal education. As an element of mental discipline, and as a means of intellectual, ethical and aesthetic development, music is recognized as the equal of any accepted study of the college course.

The increasing importance of music as a profession and the demand here for better instruction in music, has encouraged us to offer the equal of a conservatory course.

An Artists' Course is maintained by the School.

Mrs. Kate Downs P'Pool, who is well known in Mississippi, begins her eighth year as head of our great Expression Department.

Miss Glennice Moseley of the Art Institute of Chicago and the Chicago Academy of Fine Arts is director of the growing Art Department.

Miss Willia Trotter, of the Detroit Training School and Columbia University is the head of our large and fully equipped Home Science Department.

Board is offered in the beautiful new fire-proof dormitories. Ross Hall and Johnson Hall where rooms are in suites of two with connecting bath.

Board is offered on the Self Help plan in our comfortable Dockery Hall where 140 of our finest students are cutting the price of board to a very low rate.

A large swimming pool is open under the supervision of the Athletic Director, for the greater part of the year. Regularly, each week, physical exercise is taken in the open air. Tennis, Basket Ball, Base Ball and Volley Ball and the supple games. Each student takes part in the proper individual exercise. The beautiful campus of fifty acres affords ample play grounds and courts.

There has not been a serious case of illness at the college in two years. The Mary Ross Hospital has just been opened. It is built of brick and stone, finished inside in white enamel and is fire proof in every respect. The hospital is managed by Dr. T. E. Ross, the college physician, and a corps of graduate nurses.

Believing in Christian training we are making the chair of Bible one of our full departments. Rev. S. A. Wilkinson is in charge.

With great confidence we offer to the Christian girls of Mississippi and the South as great opportunities and privileges as can be found in any school for women.

Our equipment consist of eight buildings. Dormitories are equipped with electric lights, steam heat, artesian water and such other equipment as is necessary for comfort and health.

Dormitories are only two stories and the rooms, with the exception of a very few, are for two students. The dormitories are connected by covered ways with the dining hall.

Send for beautiful new catalogue. Reservations are coming in every day for the next session. Send check for \$12.50 as reservation fee and any room not yet taken will be assigned to you.

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